

T H E

CHILD's Christian Education :

O R,

Spelling and Reading made Easy.

B E I N G

The most proper INTRODUCTION to the
profitable Reading the

H O L Y B I B L E, &c.

In F I V E P A R T S.

C O N T A I N I N G,

I. An ALPHABET, illustrated with CUTS; and easy Lessons of Mono-syllables, leading Children gradually on from Spelling to Reading in a very short Time.

II. TABLES of WORDS, from two to five Syllables, with their proper Divisions and Accents.

III. A plain and impartial Account of the whole FAITH and DUTY of a Christian: Collected out of the Writings of the Old and New Testament: Digested under proper Heads, and delivered in the Words of Scripture, &c.

IV. RULES for SPELLING. The Use of Stops. Bishop KEN's three Hymns. Questions with Answers out of the Scripture. Prayers for Children. The Bishop of Sodor and Man's Admonition to Masters of Families, &c.

V. An EXPOSITION of the CHURCH CATECHISM, collected from our best Divines; namely, Archbishop WAKE, Bishop WILLIAMS, Bishop BURNET, Bishop BEVERIDGE, Dr WORTHINGTON, Dr ISHAM, Dr STEBBING, Dr BISHOP, &c.

The S I X T H E D I T I O N.

By the Reverend Mr F I S H E R,

(Late of Whickham)

Now Master of the Grammar School in Cockermonth.

Designed for the USE of SCHOOLS and FAMILIES.

This Book is in the LIST of those recommended by
The SOCIETY for promoting Christian Knowledge.

Train up a Child in the Way that he should go, and when he is old he will not depart from it. Prov. xxii. 6.

L O N D O N:

Printed for and sold by B. DOD, Bookseller to The SOCIETY for promoting Christian Knowledge, at the Bible and Key in Ave-Mary Lane;

and by the Booksellers in Great Britain. 1759.

* **M**Y little Children, come to me,
And learn the *Christian A, B, C.*
Thus *Jesus* would his Children bless,
And them with heav'ly Sweets caress.
How good he is, O come and see ;
Your *Jesus* calls you to his Knee.
My little Ones, O come away,
And do not spend your Time in Play.
Come see what Learning here doth flow ;
Let none despise the Criss-cross Row.
Come, now, O come, my Children dear,
Come to my Arms and do not fear ;
Your loving *Jesus* doth you call,
Come now, O come, my Children all,
And I will teach you how to live,
If you to me yourselves will give.
You must the Devil now defy,
You must the World and Flesh deny ;
With all your Heart renounce these three,
And my dear Children you shall be.
Believe my Gospel, and be wise ;
Me always set before your Eyes ;
And on your Mind now let me draw
The living and Life-giving Law ;
In it always be your Delight,
To ponder well both Day and Night :
And Loss of all the World count Gain,
So that ye may but me obtain.

* From T. à Kempis, recommended by Robert Nelson, Esq;



T H E



T H E P R E F A C E.

IT is a general Complaint, that Children are trained up in reading idle Romances, which fill their Heads with wild and unnatural Fancies ; while the sacred Scriptures, the lively Oracles of God, are neglected ; though their Usefulness and Excellence, preferable to any Thing else, both for informing the Understanding, and securing the Morals of Children, be evident to every Body. To remedy this Complaint, was the Design of drawing up this little Book ; and in favour of this Method, the judicious *Locke* well observes, " That the promiscuous reading of " the Holy Bible, by Chapters, as they lie in Order, is so " far from being of any Advantage to Children, either for " the perfecting their Reading or principling their Reli- " gion, that perhaps a worse could not be found.

" For what Pleasure, *says he*, or Encouragement can it " be to a Child to exercise himself in reading those Parts of " a Book whereof he understands nothing. And how little " are the Law of *Moses*, the Song of *Solomon*, the Prophe- " cies in the *Old*, and the Epistles, and the Apocalypse in " the *New Testament*, suited to a Child's Capacity ? And " though the History of the *Evangelists*, and the *Acts*, " have something easier, yet, taken all together, it is very " disproportionate to the Understanding of Childhood.

Now, though this Misfortune does attend the Reading of all Parts of Scripture indifferently, yet, at the same Time it must be granted, that Children are to be principled in their Religion ; and that those Principles may be best drawn from Scripture, and delivered in its own Words.

And in order to this, nothing more is necessary than to propose such Portions of the *Bible* to Children as are short, and at the same Time suited to their weak Capacities : for by this Means, that sacred Book may be still retained in Schools, and all the Inconveniences that arise from the promiscuous Use of it avoided.

For this End it was, that the Third Part of the following Book was drawn up, wherein many of the most useful Branches of Holy Writ, whether they be Matters of Belief or Practice, and all the several Parts of our Duty, are ranged under proper Heads ; and some few such Passages as are most short, easy, and weighty, are respectively placed under that Part of the Duty they are intended to explain : So that although some Passages may occur in this Book, the Scope of which is less obvious to the Capacity of a Child, yet the Difficulty will in a great Measure vanish, and the general Meaning at least will appear, when the Master explains to his young Scholar, under what Head it is placed, and what Branch of Duty it is intended to enforce.

In Prosecution of this Design, it is supposed, that the Passages quoted under each Head, where they are few, will, the first Time of reading over, be sufficient Exercise for the Child at one Lesson ; and though each Lesson may be thought short, yet no Doubt the Advantage may be greater, than from a much longer, where the Matters treated of are obscure : And besides, being short, they may both be better understood at present, and some of them possibly, that are most taking with the Genius of the Child, treasured up in Memory as so many standing and sacred Rules of his Life and Actions ever afterwards.

And by this Means Children may learn many of the noblest and most useful Parts of Scripture, without that tedious Obscurity which must needs render the Reading of the *Bible* at large so irksome and discouraging to them.

In the Use of the several Passages of Scripture is followed the Interpretation of a late excellent Prelate * of our Church in his *Christian Institutes*, whose Authority must be unexceptionable to all candid Readers. Seeing

* Dr Gafrel late Lord Bishop of Chester.

Seeing the Scripture, promiscuously used, is attended with great Obscurity to shallow Understandings; and seeing it is objected, that a Child cannot be perfected by what he does not understand, because he wants a certain Pleasure, which is necessary to make him read to Improvement; if this little Book shall be found to take off that Obscurity of the Scripture considered in general; if it gives a short View of the most useful Parts of Scripture, and in a Manner almost level to the lowest Capacities, then it is conceived, that the Objection is entirely removed, and the Scripture may be read with as much Pleasure, and consequently, as much to the Improvement of their Reading, as any little Fables, or moral Instructions whatever; and much more to the opening of their Understanding, and fashioning their Manners, by gently and timely inclining them to every Thing that is virtuous and Praise-worthy.

Indeed, some little moral or fabulous Stories may be mixed with this, at the Discretion of the Master, but never to supersede the Use of the Scripture, especially in this or any other familiar Method. Variety naturally strikes the Mind; for that Reason some entertaining Stories may be used, but sparingly, and always subordinate to the Scripture. There are several little Books, wherein several Portions of Scripture are scattered and interspersed; but then they are either not expressed in Scripture Words, or at least are not used with any Design to affix any Sense to them, but only as containing so many Syllables: But here Care is taken, that all the Words of the Scripture Phrases, above one Syllable, are placed in the Second Part before the Lessons in the Third; so that the Child, having first been perfected in the Spelling the several Words of these Passages distinctly, comes duly prepared to the Reading of them, and is hereby perfected in his Reading, as much as he can be any other Way, at the same Time that he is learning many excellent Scripture Precepts, and the Use and Meaning of them.

God forbid any one should think, that the Design of this Book is to undervalue the sacred Writings in general:

No, it is only intended to give tender Minds a more perfect Knowledge of them than they are otherwise capable of, and to prevent their engaging in the Scripture at Random, which (as has been observed) "may be the Reason why some People have never had clear and distinct Thoughts of it all their Life-time." It is hoped this Method will rather excite them to the Reading the Whole of that sacred Book, when their Understandings are more enlarged, and better qualified to receive the several Parts of it, and may possibly be some little Help to their understanding the darker Parts of it, even when their Judgments are ripened. Though, in the mean Time, it would not be amiss to join with their reading of this, some entertaining Part of Scripture at large; as the Story of Joseph and his Brethren, of David and Goliath, of David and Jonathan, and also such Pieces as convey the most intelligible Morals, as Proverbs, Ecclesiastes, Job, &c.

As it is the professed Design of all Schools, particularly Charity-Schools, to teach Children the Elements of their Religion, and as indeed it is the Interest and Safety of all States and Kingdoms to have their Youth properly principled in Religion; if this Book contains some of the most profitable Lessons of the Christian Religion, a Religion that is calculated to make us happy Men, as well as useful Members of Society, it is hoped it will not be below the Notice and serious Perusal of those who have the Instruction of Youth committed to their Care;—an important Trust! And what can never be better executed, than by instilling into their Minds the excellent Precepts of Divine Revelation, which will fully answer all the Ends of Happiness in this Life, and that which is to come; which that they may obtain, is the Prayer of all sincere Christians.



T O T H E

Schoōl-Masters, Mistresses, &c.

That shall teach this B O O K.

W~~HEREAS~~ this Book, intitled, The CHILD'S CHRISTIAN EDUCATION, has met with uncommon Success, and in those Parts where it is made known, has been introduced into English Schools with general Approbation; and whereas, by the Use of it, Children have made a much more speedy Progress than by any other Book, it was thought proper to make the Method of Teaching publick.

1. If the Scholar does not know his Letters, you have here a complete Alphabet illustrated with Cuts or Pictures, the Learning of which is found to be a Diversion instead of a Task. Then proceed to the Tables and Lessons of Monosyllables, and take great care that the Learner advances no faster than he is made perfect in Spelling and Reading them.

2. As soon as the Lessons of One Syllable are learned carefully, then let your Scholar proceed to the Second Part of the Book, which consists of Words from Two to Five Syllables, divided and accented in Tables; and let these be taught without Book as well as within.

Note, When the Words in the Second Part of the Book are committed to Memory, there will be no Difficulty in reading the useful Lessons in the Third Part, seeing few Words above one Syllable will be there found, which were not taken Notice of in alphabetical Order, in the foregoing Tables of divided Words.

3. The

3. The best Way of using the Third Part of the Book, is found to be this; to class several Scholars together, the Master is first to read over the Lesson then every one distinctly and separately to do the same. When this Third Part comes to be read over a second or third Time, the Scholar may read two, three, or four Lessons at one Time, by the Order of the Master.

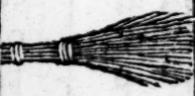
4. The Fourth Part, which consists of Rules for Spelling, several useful Collections of Prayers, &c. may be used at the Discretion of the Teacher: And the Tables of Words, of six and seven Syllables, left undivided, are designed as Exercises to complete the Scholar in Spelling and Dividing by Rule.

5. The Fifth Part, which is an Exposition of the Church Catechism, collected from our best Divines, may be continued to be taught to the Scholars as long as they remain at School.

It being the Duty of every Schoolmaster to catechise the Children under his Charge in the Principles of Religion, and to teach them proper Prayers also the Third, Fourth, and Fifth Part of this Book, is calculated to assist him in a conscientious Discharge of that Duty.



PART

			
a. Angel	b. Book	c. Cock	d. Dog
			
e. Eagle	f. Fish	g. Glasf	h. Horse
			
i. Ink-horn	j. Jug	k. King	l. Lamb
			
m. Mouse	n. Needle	o. Owl	p. Pipe
			
q. Queen	r. Rod	s. Sun	t. Tonges
			
u. Unicorn	v. Vine	w. Whip	x. aXe
a. for Angel b. for Book c. for Cock	y. Youth		d. for Dog &c
	z. Zeal		

P A R T I.

The ALPHABETS of LETTERS.

Roman.	Italic.	English.	Sound of each Letter
A	a	A	a
B	b	B	bee
C	c	C	see
D	d	D	dee
E	e	E	e
F	f	F	eff
G	g	G	gee
H	h	H	atch
I	i	I	i
J	j	J	jay
K	k	K	ka
L	l	L	ell
M	m	M	em
N	n	N	en
O	o	O	o
P	p	P	pee
Q	q	Q	ku
R	r	R	ar
S	s	S	efs
T	t	T	tee
V	v	V	vee
U	u	U	u
W	w	W	double u
X	x	X	eks
Y	y	Y	wi
Z	z	Z	zed, or ze

The V O W E L S.

a e i o u, and y, when it follows a Consonant.

The C O N S O N A N T S.

b c d f g h j k l m n p q r s t v w x y z.

L E T T E R S joined together.

æ fi si sh fl ff ff ft ffi ffi ff, &c.

S Y L L A B L E S beginning with a Consonant.

Ba	be	bi	bo	bu	by
ca (ka)	ce (se)	ci (si)	co (ko)	cu (ku)	cy (sy)
da	de	di	do	du	dy
fa	fe	fi	fo	fu	fy
ga	ge	gi	go	gu	gy
ha	he	hi	ho	hu	hy
ja	je	ji	jo	ju	jy
ka	ke	ki	ko	ku	ky
la	le	li	lo	lu	ly
ma	me	mi	mo	mu	my
na	ne	ni	no	nu	ny
pa	pe	pi	po	pu	py
qua	que	qui	quo		quy
ra	re	ri	ro	ru	ry
sa	se	si	so	su	sy
ta	te	ti	to	tu	ty
va	ve	vr	vo	vu	vy
wa	we	wi	wo		wy
xa	xe	xi	xo	xu	xy
ya	ye		yo		
za	ze	zi	zo	zu	zy

Words of Three Letters.

Bab cab dab mab nab tab. Deb web. Bib fib gib lib
 mib rib fib tib. Bob sob hob job lob mob sob tob. Bub
 cub dub nub rub tub. Bad dad gad had lad mad pad sad.
 Bed fed led ned red wed. Bid did hid kid lid rid. Dod
 hod jod nod rod sod tod. Bud cud dud mud. Bag pag
 sag hag lag nag rag tag. Beg keg leg peg. Big dig fig
 pig

pig rig wig. Bog dog fog hog jog log. Bug dug hug
 jug lug mug rug tug. Can fan man pan ran tan van wan.
 Ben den fen hen men pen ten wen. Bin din fin kin pin
 sin tin win. Con don. Bun fun gun nun pun run sun
 tun. Cap hap lap map nap pap sap tap. Hep nep. Dip
 hip lip nip sip tip. Fop hop lop mop sop top. Cup sup.
 Bat cat fat hat mat pat rat sat. Bet get let met net set.
 Bit fit hit nit pit sit tit wit. Dot got hot lot not pot rot
 sot. But cut gut hut nut put.

Words of Four Letters.

Back hack lack pack rack sack. Beck deck neck peck.
 Dick hick pick rick sick tick. Dock hock lock mock
 rock sock. Buck duck luck muck suck tuck. Band hand
 land rand sand wand. Bend fend lend mend send tend.
 Bind find hind kind mind rind. Cant pant rant want.
 Bent dent lent rent sent went. Dint hint lint mint.

Words of Five Letters.

Black crack slack track. Brick stick thick trick. Block
 clock flock frock. Light might night sight. Dwell shell
 smell spell. Bring sling string thing. Brink chink drink
 think. Clash flash flash trash. Flesh fresh. Blush brush
 crush flush. Brass grass. Bless dress. Hanch lanch.
 Bench tench. Batch catch hatch latch. Ditch hitch.

Words of Five, Six, &c. Letters.

Bribe tribe. Brace chace grace place. Brice slice spice
 twice thrice. Blade shade spade trade. Chide pride slide
 stride. Drake flake shake snake. Blame flame flame
 shame. Crime prime. Brine shine swine thine. Blare
 share snare spare. Brave crave slave stave. Chance dance
 prance trance. Hence fence pence sense. Hedge wedge
 fledge pledge. Judge grudge. Range strange.

*Portions of Scripture consisting but of one Syllable,
to make the Entrance into Reading perfectly easy.*

L E S S O N I.

AS for me, I will call on God : and the Lord shall save me.

Thou art my God, and I will thank thee ; thou art my God, and I will praise thee.

Praise the Lord, ye that by Night stand in the House of the Lord ; in the Courts of the House of our God.

L E S S O N II.

Let all the Earth fear the Lord : stand in Awe of him all ye that dwell in the World.

For with thee is the Well of Life ; and in thy Light shall we see Light.

For Length of Days, and long Life, shall they add to thee.

L E S S O N III.

Her Feet go down to Death : her Steps take hold on Hell.

Who can say, I have made my Heart clean ; I am pure from my Sin ?

They are all gone out of the Way ; there is none that doth Good, no not one.

L E S S O N IV.

My Hope hath been in thee, O Lord ; I have said, thou art my God.

And when I made Haste, I said, I am cast out of the Sight of thine Eyes.

I went by, and lo he was gone : I sought him, but his Place could no where be found.

L E S S O N V.

Shew me thy Ways, O Lord : and teach me thy Paths.

For I will not trust in my Bow : it is not my Sword that shall help me.

I look for the Lord, my Soul doth wait for him : in his Word is my Trust.

L E S S O N VI.

O fear the Lord, ye Saints : for there is no Want to them that fear him.

Praise him Sun and Moon : praise him all ye Stars of Light.

I will praise the Lord at all Times : I sought the Lord and he heard me.

L E S S O N VII.

The Fool hath said in his Heart, there is no God.

In thee, O Lord, put I my Trust : how say ye then to my Soul, that she should flee as a Bird to the Hill ?

To thee, O Lord, will I lift up my Soul ; my God, I have put my Trust in thee, O hide not thou thy Face from me.

I will give Thanks unto Thee, O Lord, with my whole Heart.

L E S S O N VIII.

I will go forth in the Strength of the Lord.

Go not far from me, O God ; my God haste to help me.

For thou art the Thing that I long for : thou art my Hope from my Youth.

Thou, Lord, hast brought my Soul out of Hell :

Hell: thou hast kept my Life from them that go down to the Pit.

LESSON IX.

What's Right and Good Up Men to teach
Now shew me Lord, Us thy just Ways.
And lead me by 5.

Thy Grace and Word. While thus my Mind
Is bent and mov'd,
Thus shall I be 2. I may be sure
A Child of God, By thee I'm lov'd.
And love and fear 6.
Thy Hand and Rod. And when I die
Shall go in Peace,
Then shall I learn 3. To sing thy Praise,
To bless and prize Which shall not cease.
All those that strive
To make me wise. 7.
Give Thanks to thee,
Who still doth raise
O make me one
Of that bless'd Train,
And tune my Voice
To that sweet Strain.

LESSON X.

1.
The Lord, who made the Ear of Man,
Must needs hear all of right ;
He made the Eye, all Things must then
Be plain in his clear Sight.

2.
The Lord doth know the Thoughts of Man,
His Heart he sees most plain :
The Lord on High Man's Thoughts doth scan,
And sees they are but vain.

3.

But, oh ! that Man is safe and sure,
 Whom thou dost keep in Awe ;
 And that his Life may be most pure,
 Do'st guide him in thy Law.

4.

For he shall live in Peace and Rest,
 He fears not at his Death :
 Love fills his Heart, and Hope his Breast,
 With Joy he yields his Breath.

Twenty easy L E S S O N S in Monosyllables.

L E S S O N I.

A Wise Child will strive to learn : but one that
 is not wise will not do so.

He that minds his Book shall have Praise ; but
 he that will not learn must feel the Rod.

The wise Child will think of his Book, and
 shall not be beat ; but the Fool will mind Play,
 and must be whipt.

L E S S O N II.

Sure nothing can please you more, than to have
 all your Friends speak well of you.

This they will do, if you learn your Book, and
 strive to do well.

All Men praise and love the good Child that
 makes the best Use of his Time.

But he that is naughty, and will not learn, must
 have Stripes.

L E S S O N III.

In your Youth learn those Things that may do
 you Good when you are old.

Do

Do not grudge to take Pains for what will be for your Good all your Life-time.

By the Care you now take to know and learn, you will gain Fame, Wealth, and Peace, when you grow up.

L E S S O N IV.

Strive to make the best Use of your Time : now is your Day, make the most of it.

If you let this Day of Youth slip from you, it will come no more : then hold it fast while you have it.

Waste not an Hour of it in vain Things ; but strive all you can to gain what will be for your Good.

L E S S O N V.

In all your Works strive to please God : he is your best Friend at all Times.

All your Thoughts, Words, and Works are known to him : he will find out all your Ways.

Since you can-not hide your-self from him, do not that which is Ill though to gain the whole World.

L E S S O N VI.

When you rise out of your Bed in the Morn, first pray to God to bless and keep you this Day and all the Days of your Life, from all Things that may hurt you.

Give him Thanks for his great Love to you, for your Health, Rest, and Strength ; for his Care of you ; and all that he gives you.

Let your first Thoughts be of him : to him lift up your Heart.

L E S S O N VII.

Next wash your Hands and Face clean, comb your Hair, and then make Haste to School.

Walk in Peace to and from School : let not your Voice be heard in the Street, nor give Cause to those who see you, to say, you are rude.

Pull off your Hat, or make a Bow, to those you meet and know by the Way, and to all your Friends.

L E S S O N VIII.

When you are come to School, first bow to him who is to teach you what you are to learn.

Then sit down in your Place, but make no Noise all the Time you are there.

What you are to learn, do to the best of your Skill ; for that will be your own when you are gone from School.

L E S S O N IX.

When you pray, or sing Praise to God, think to whom you speak ; and let not vain Thoughts be in your Heart.

As God knows all Things, you cannot mock him but he must see it.

Then dare not to stare at a vain Thing, nor give Place to a vain Thought ; but let God have your Heart, and serve him with all your Soul.

L E S S O N X.

Let not Sloth have a Place in your Mind ; for it will spoil all you are to learn.

'Tis a Vice that is sure to hurt you ; then drive it from you with all your Strength.

If

If you take it for a Guest, be sure of Harm from it: if you chase it from you, you do well.

L E S S O N XI.

Have a due Sense of what you learn: it will be for your Good in Time to come.

Do not let Play rob you of your Time that you ought to spend to learn: it is a vain Thing to go to School, and not gain by it.

You will wish, when you are come to Age, that you had bent your Mind more to learn in your Youth.

L E S S O N XII.

If you go to Church, (which you must be sure to do when you can) think that you go to God's House.

There he will have a strict Eye on you: for he is by you to see all your Thoughts.

If a Child that is near you would talk to you, mind him not; but let him know that he ought to be wipt for his Fault.

L E S S O N XIII.

In the Church the Priest is to speak, and you with Care to hear him.

Mind well what he says, for he shew's you the Way of Life.

The Life that now is, is short: but the Life to come has no End.

Then strive in Youth to know God, to serve him, and keep his Laws.

L E S S O N XIV.

When you are at Home, mind what your Friends say, and do what they bid you.

Let them not tempt you to swear, lie, or break God's Laws ; for those Things you ought not to do, though they should bid you.

But in all that is Just and Right, you are bound to do as they bid you.

L E S S O N XV.

When you are not at School, and have Leave from your Friends to play, let your Play be such as is free from Blame.

Do not steal Things to play with from your Mate, nor fright, wound, or beat him :

But love Peace and Truth, and please all you have to do with,

L E S S O N XVI.

Those who seek your Hurt, you should shun ; and beg of God to keep you from them, and turn their Hearts.

Love all, as you would they should love you : and do to all, as you would be done to your-self.

Ill comes to him that thinks Ill ; and those that aim at the Just, in the End hit themselves.

L E S S O N XVII.

Keep your Heart with all your Care ; out of the Heart come Life and Death.

Ill Things that tend to your Hurt come from thence : and good Things that tend to your Wealth spring out of it.

Ill Thoughts are from thence ; they bring forth ill Words, and ill Acts : then keep a Guard on your Heart at all Times.

L E S-

L E S S O N X V I I I .

Spare your Speech, and you will spare your-self; a close Mouth is a Sign of a wise Head.

A wise Man may be thought to be a Fool, if he talks too much: and a Fool may be thought wise, if he holds his Tongue.

A Man is known by his Talk, and a Fool's Bolt is soon shot.

L E S S O N X I X .

If you have done an ill Act, do so no more, but mend for the Time to come.

Men will pass by one false Step; and God will not cast you off, if you strive to mend your Fault.

Let the Time past mind you of the Ill you have done, and the Time to come make you do Ill no more.

L E S S O N X X .

Be sure a Time will come, when all must lie down in the Dust; and though the Grave may for a While keep a Part of us, yet the Soul can by no Means die.

God will be sure to judge us at the last Day, as our Deeds have been in this Life.

Then let all think and do that which is Right, for this is the Way to have Peace at the last.

Nine easy L E S S O N S in Monosyllables.

L E S S O N I .

GOD is a true God, most wise, just, and good. There is but one God, and I ought to fear him, and in all my Ways to trust in him, and please him.

He is good to all.

By the Word of God were all Things made,
and in him I live and move.

L E S S O N II.

I should be lost if I had not one to save me,
and he that saves me is *Christ* the Lord.

He took on him the Form of Man, and did live
a good Life: He did preach good Words and Works
to us, of God and the next World.

He wrought strange Things; he made the Sick
well, and the Lame he made to walk.

L E S S O N III.

He did die, for the whole World, the sad Death
on the Cross, for our Sins, to make God a Friend
to us.

He rose from the Dead on the third Day, and
did go up into Bliss; where he is now at the Right
Hand of God, where he still lives, and will be our
Friend.

And he will come from thence, at the last Day,
to judge the World.

L E S S O N IV.

We must love God with all our Hearts, and
do as we would be done by.

I must not take the Name of God in vain, but
must love him and fear him.

I must hear and read God's Word with great
Joy, and must give Thanks to him for all the
Good he hath done to me, and to all.

L E S S O N V.

I must keep the Lord's Day well, and not speak
my own Words, nor do my own Work on that Day.

I must seek the Love of God, and pray to him for Grace, and give Thanks to him for all that he has done to us.

We must pray in the Name of Christ for Grace to help us in the Time of Need.

L E S S O N VI.

I must own my Sins, and give God Praise, for he has been good to me.

I must Day by Day take Care that my Heart be not prone to Pride, and take Care of a rash Wish.

I must not tell a Lie, nor mock at any one, nor call foul Names, nor speak ill Words.

L E S S O N VII.

If I thus live in the Faith and Fear of God, I shall be blest, both in this World, and that which is to come.

I must die and leave this vain World, my Corps shall go to the Earth, and I shall come to Life a-gain at the last.

The Souls of the Good shall go to God, who gave them ; and the Souls of those who are *not* Good, shall go to Hell.

L E S S O N VIII.

Hell is a Place called *The Lake*, which burns with Fire ; which is the Place for those who do not fear the Lord.

The Good, and those that fear the Lord, and live good Lives, are plac'd in a State of Bliss, and go to Heav'n, which is a State of Rest and Joy with God and Christ.

“ Let me be wise in Youth, O Lord, that so
“ I safe may tread the Way I ought to go :

“ Lead

" Lead me, and learn me what is right and just,
 " For in thy Help, my God, I place my Trust."

L E S S O N IX.

Upon Reading the Holy Scriptures.

1. When I have learnt thy Word to read,
 Teach me, O Lord, to pray ;
 That from thy Laws, like the lost Sheep,
 I may not err or stray.
2. Then join my Heart to such as chuse
 In thy pure Paths to tread ;
 And by thy Words, and Grace, and Hand,
 To all that's good are led.
3. With these I'll sing, and bless thy Name,
 And all my Time will spend ;
 With these I hope to live and dwell,
 With them my Days to end.
4. 'Tis by thy Grace that I must see
 What's right and fit to do ;
 For of my self I'm weak and blind,
 And know not false from true.
5. Then grant me, Lord, thy Grace to learn
 What in this Word is taught ;
 That I may do, as well as know,
 The Things thou wouldest have wrought.
6. So by thy Grace, what thou dost bid,
 I'll strive to do the same ;
 Bid what thou wilt, but grant me Grace,
 And I will praise thy Name.

The E N D of the F I R S T P A R T.



P A R T II.

Words consisting of Two Syllables, divided according to the Rules of Spelling. The Accent is upon the first Syllable, if not marked otherwise.

N. B. Any Word that may be divided one Way by Sound, and another Way by the Rules of Spelling, the Scholar is directed how to understand the doubtful Division by this Mark": so that they who do not like the Division of Words by Rule, may with Ease teach these Tables according to the Ear, because the Words are mark'd, where the Rule and Ear disagree.

A	báse	a-gue	a-pron	be-half
	a-báte	a-gaínst	a·rise	be-held
ab-hor	a-líve	ar-mour	be-ing	
a-bíde	a-lóne	a-scríbe	be-lieve	
a-ble	al-so	a-side	be-long	
a-bound	al-tar	ask-eth	be"neath	
a-broad	al-ways	a-sleep	be-seech	
ab-stain	a-men	a-venge	be-set	
ac-count	a-mong	a-void	be-sides	
A"dam	an-gel		be-times	
a-far	an-ger	B.	bet-ter	
a-fraid	an-swer	Bap-tism	be-ware	
af-ter	a-ny	beau-ty	bleff-ed	
a-gain	ap-pear	be-cause	bo"dy	
a-ged	ap-ply	be-fore	bo"dies	

bor-

bor-row
bo-som
breath-ed
bre-thren
brim-stone
bro-ken
bro-ther
burn-eth
burn-ing

Call-ed
call-ing
can-dour
can-not
care-ful
car-ry
cast-eth
cau"seth
cer-tain
cham-ber
cha-sten
chil-dren
ci"ty
clean"seth
cloath-ed
co"meth
com-mit
com-múne
compáre
compass
con-demn
con-fess

con-sent
con-tent
corrupt
coun-fel
count-ed
co"ver
crea-ture
crown-eth
cry-ing
cur"sed
cur"seth
cu"stom

Ddai-ly
dark-nefs
dear-ly
de-céive
de-cláre
de-fend
de-light
de-ny
de-part
de-fire
de-spíse
de-stroy
de"vil
de-víse
de-voyr
di-ed
di-eth
di-rect
doc-trine

do-er
do-ing
dou"ble
drink-eth
dri"ven
drunk-en
du-ty
du-ties
dwell-eth

Ear-nest
eaft-ward
eat-en
eat-ers
eat-eft
eat-eth
e-den
el-der
en-ter
en-tice
e-qual
e"steern
e-ven
e"ver
e-vil
ex-cept
ex-cess
ex-hort
ex-peft

FFaint-eth

faith-ful
fa-ther
fall-eth
fa-vour
fear-eth
fear-ful
fill-ed
fish-es
flesh-ly
flow-er
fol-low
fool-ish
for-bid
for-get
for-gíve
form-ed
for-sake
found-ed
free-ly
for-ward
fro-ward
fulfil

Gain-ed
gar-den
gen-tile
gen-tle
gi"ven
gi"veth
gi"ving
gird-ed
glo-ry

go
go
go
go
go
gre
gre
grin
grin
gu

Ha
har
ha-
ha-
hau
ha"
hear
hear
heal
heal
heal
heal
here
here
hid.
hi'di
high
high
him-
go hold

go-eth
god-ly
good-ness
go" spel
got-ten
great-er
great-est
grie-vous
ground-ed
guil-ty

ho-ly
ho"nest
ho"nour
ho"ped
hu-man
hum-ble
hun-ger
hun-gry
hus-band

keep-ing
kind-ly
kind-ness
kill-ed
king-dom
know-est
know-eth
know-ing
know-ledge

M

Ma-ker
ma-keſt
ma-keth
man-kind
man-ner
ma-ny
ma"ſter
mat-ter
may-est
med-dle

I

I-dle
i-dol
i"mage
in-crease
in-deed
in-to
in-ſtruct
iſ-fue
it-self

La-bour
lat-ter
learn-ed
lend-eth
lef-ſon
li-ar
li-eth
light-ly
li-ken
like-ness

L

like-wise
li-on
lit-tle
li"veth
li"ving
look-eth
lo"ved

mourn-ing
mor-row
Mo-fes
mo"ther
mo"ved
my-self

Ja-cob
jeſt-ing
Je-fus
join-ed
judg-ed
judg-eth
judg-ing
judg-ment
ju"ſtice

K
Keep-eth

love-ly
lo"veth
lo"ving
low-ly
ly-ing

N

Na-ked
na-med
na-meth
na-ture

nee-

H
Hap-py
har-veſt
haſty
ha-ted
ha-teth
haugh-ty
ha"ving
hear-er
heark-en
heart-ed
heal-eth
hea-then
hea-ven
hea-vy
here-in
here-by
hid-den
hi"ding
higher
high-ly
him-self
hold-eth

nee-dy	per-form	ra-ning	S
neigh-bour	pe-ri-sh	rai-sed	Sa"lute
nei-ther	per-son	ra-ther	fa-ved
ne"ver	pil-grim	read-ing	fa-veth
nine-ty	pi"ty	rea"dy	say-ing
no"stril	pla-ces	re-buke	scour"geth
no-thing	plant-ed	re-ceive	search-ing
num-ber	plant-eth	re-cord	sea-son
nur-ture	plea"sant	re-frain	se-cret
O	plea"sed	re-main	se-est
O-bey	plea"sure	re-move	seek-ing
ob-scûre	pon-der	ren-der	send-eth
ob-tain	pot-ter	re-pay	ser-pent
of-fence	pow-er	re-pent	ser-vant
of-fend	prai"ses	re-port	ser-vice
of-fer	pray-er	re-proach	set-teth
oft-en	preach-ed	re-proof	set-ting
on-ly	pre-pare	re-spect	set-tled
op-pôse	pre"fence	rest-eth	sew-ed
o"ther	pre"sent	restôre	shew-eth
our-selves	prin-ces	re-prôve	shew-ing
o"ver	pro-ceed	re-turn	shi"ned
ox-en	pro"fit	re-quest	short-ness
P	pro"mise	re-ward	shout-ing
Par-don	pro"phet	ri"gour	sin-cére
pa-rent	pro" sper	ri"len	sin-gle
pas"sed	pro-voke	ri-seth	sin-ned
pa"ture	put-ting	roaring	sin-ner
peo-ple	Q	rob-bed	sin-neth
per-ceive	Qui-et	rob-bing	slack-ness
per-fect	R	ru-ler	slan-der
	Ra"geth	ru-leth	floth-ful
		run-neth	flug-gard

o-ber	T	U	where-fore
or-row	Ta-ken	Un-clean	where-of
pa-red	ta-keth	un-der	where-in
peak-eth	ta-king	un-just	whe"ther
peak-ing	talk-ing	un-til	whi"ther
pi"rit	tempt-ed	un-to	who-so
pread-eth	ten-der	un-wise	wick-ed
tand-eth	them-selves	up-hold	will-eth
ta-tute	there-by	up-on	will-ing
tay-ed	there-fore	up-wards	win-ter
tran"ger	there-in	ut-ter	with-stand
stretch-ed	there-of	V	wis-dom
stretch-eth	there-with	Va-pour	with-in
tu"dy	think-eth	ve"ry	with-out
stum-blung	thou-sand	vir-gin	wo"man
sub-ject	through-out	vir-tue	won-der
sub-mit	touch-ing	W	work-er
sub-stance	to-wards	Walk-eth	work-eth
suf-fer	tra"vel	wash-ing	wor-ship
sum-mer	trem-blung	wast-eth	wor-thy
sup-ped	tri"bute	watch-ing	wound-ed
sup-per	trou-ble	wa-ter	writ-ten
sup-port	trou-bled	weak-ness	Y
su-preme	tru-ly	wea-ry	Young-er
sure-ly	turn-ed	wel-fare	youth-ful
su"stain	tur-nip	wel-come	your-selves

*Four easy Lessons, consisting of Words not exceeding
Two Syllables.*

LESSON I.

I will give Thanks un-to the Lord ; his Praise
shall e-ver be in my Mouth.

My Soul shall make her Boast in the Lord : The
hum-ble shall hear of it and be glad.

O

O praise the Lord with me: And let us bless his Name al-ways.

I sought the Lord, and he heard me: Yea, he saved me out of all my Fear.

LESSON II.

Thy Mer-cy, O Lord, reach-eth unto the Heavens, and thy Truth unto the Clouds.

How great is thy Mer-cy, O Lord! and the Children of men shall put their Trust under the Sha-dow of thy Wings.

For with thee is the Well of Life: And in thy Light shall we see Light.

LESSON III.

A-rise, O Lord God, and lift up thine Hand For-get not the Poor.

O my Soul, thou hast said un-to the Lord, thou art my God, my Goods are no-thing un-to thee.

All my De-light is up-on the Saints that are in the Earth; and up-on such as ex-cel in Vir-tue

I have set God al-ways be-fore me: For he is in my right Hand, therefore I shall not fall.

LESSON IV.

The Lord is my Shep-herd; there-fore can I lack no-thing.

He shall feed me in a green Pa"sture; and lead me forth be-side the Wa-ters of Com-fort.

Thou shalt pre-pare a Ta-ble be-fore me, a-gainst them that trou-ble me; thou didst a-noint my Head with Oil, and my Cup shall be full.

B. The Reason of the placing so few Lessons here, is be-cause all the Third Part of this Book is by Way of Exerci-
up on these Tables.

ble But thy lo"ving Kind-ness and Mer-cy shall fol-
w me all the Days of my Life: And I will
well in the House of the Lord for e-ver.

*Words of Three Syllables, divided according to the
Rules for Spelling, &c.*

*H. B. The Accent is on the first Syllable, if not
marked otherwise.*

A	Ban-don
a	a-ba-sed
-cept	-cept-ed
-cord	-cord-ing
-know	-know-ledge
-mo	-mo"nish
-vo	-vo-cate
-migh	-migh-ty
mend	mend-ment
no	no-ther
n-fwer	n-fwer-ing
o-pear	o-pear-ed
o-point	o-point-ed
scend	scend-ed
sem	sem-bly
su	su-rance
t-tent	t-tent"dance
leat	leat-tri"bute
B	
ain	ai"nifh-ment
map	map-ti-zed
e-co	e-co"meth
Be	Be-gin-ning
e-got	e-got-ten
e-gui	e-gui-led

be-hold	-eth	con-sci-ence
be-ho	"ved	con-si"der
be-lie	-vers	con-tent-ment
be-long	-eth	con-ti"nue
be-lo	"ved	cour-te-ous
be"ne	-fits	co"ve-nant
be-stow	-ed	co"ver-eth
be-tray	-ed	cre-a tor
bro"ther	-ly	D
bu"si	-ness	De-céi-ved
C		de-lay-ed
Car-nal	-ly	de-li"ver
cha"ri	-ty	de-ní-ad
cha"sten	-eth	de-part-eth
cha"sti	-ty	de-fi"ed
che"rish	-eth	de-spi-seth
chri"sti	-an	de-vi-ces
com-mand	-ment	di"li-gence
com-mit	-ting	di"scern-ing
com-pa	"ny	di sci-ple
com-pa	-red	dis-plea"sure
con-cern	-ing	di"spo-fer
con-demn	-eth	di"stan-ced
con-fess	-eth	di"stem-per
con-fi	"dence	drunk-en-ness

Ea-

E

Ea-si-ly
e"ne-my
en-dú-reth
e-steem-ed
e-ter-nal
e"ver-more
e"ve-ry
e vi-dence
ex-a-mine
ex-am-ple
ex-cel-lence

F
Faith-ful-ness
fel-low-ship
fil-thi-ness
fi-nal-ly
fol-low-ers
flou-rish-eth
for-give-ness
for-sá-keth
fur-ther-more

G
Ga"ther-eth
ge"ne-ral
glo-ri-ous
god-li-ness
go"vern-or

H
Hap-pi-ness
har-den-ed
heart-i-ly
hea"ven-ly

ho-li-ness
ho-nest-ly
ho-nour-eth
hy"po-crite

I
Ig-no-rance
in-he"rit
in-ju-ry
in-struct-ed
just-i-fy
in-ter-ceed

L
La-bour-ed
law-gi"ver
low-li-ness

M
Ma-gi"strate
ma"ni-fold
me"mo-ry
mer-ci-ful
mi-ni"ster
mo-de"sty
mor-fi-ty
mul-ti-tude

N
Na-ti-on
nou"rish-eth
nou"rish-ment

O
Ob-tain-eth
o-pen-ed
or-dáin-ed
o-ver-seer

P

Par-don-ed
pa-ti-ence
peace-a-ble
peace-a-bly
per-fect-ly
per-vert-eth
pi"ti-ful
Por-ti-on
pos-si-ble
po"ver-ty
pre-fer-ing
pre-ser-vér
pro-mi"les
pro-vi-deth
pu"-bli-can
pu"nish-ment
pu-ri-ty
pur-lóin-ing
pur-po-sed
pur-su-eth

R

Re-bel-led
re-bu-ked
re-cei-ved
re-deem-er
re-joi-ceth
re-mem-brance
re-new-ing
re-pen-tance
re-list-eth
re-spect-er
re"ve-rence

ve-rend	to-ge"ther	ve"ri-ly
ward-er	trans-gress-or	vic-to-ry
ht-e-ous	tres-pass-es	vi"gi-lant
ot-ous		W
S	U	
cri-fice	Un-be-lief	Watch-ful-ness
vi-our	un-clean-ness	wa-ter-eth
gle-ness	un-der-stand	wa-ver-eth
-ful-ness	un-fruit-ful	whore-mən-ger
th-ful-ness	u-ni-on	wick-ed-ness
ed-i-ly	u-ni-ted	wine-bib-ber
-til-ty	u-ni-ty	wi"ther-eth
-fer-eth	un-sta-ble	won-der-ful
-feit-ing	up-right-ly	wor-ship-peth
T	ut-ter-eth	wrong-ful-ly
m-per-ance	V	Y
sta-ment	Va"nish-eth	Ye"ster-day
anks-gi"ving	va"ni-ty	ye"ster-night

ur *Lessons on the foregoing Tables, consisting of Words not exceeding Three Syllables.*

L E S S O N I.

The Rich and the Poor meet to-ge-ther : The Lord is the Ma-ker of them all.

A pru-dent Man fore-see-eth the E-vil, and hi-deth m-self : But the sim-ple pass on and are pu"nish-ed. He that op-press-eth the Poor to in-crease his ch-es, and he that gi"veth to the Rich, shall sure-come to Want.

L E S S O N II.

Why stand-est thou so far off, O Lord ; and hi-est thy Face in the need-ful Time of Trou-ble ?

The

The Un-god-ly for his own Lust doth per-ce-
the Poor: Let them be ta-ken in the same Cr-
that they have de-vi-sed.

For the Un-god-ly hath made Boast of his o-
Heart's De-sire; and speak-eth good of the Co-
ous, whom God ab-hor-reth.

L E S S O N . III.

The Hea-vens de-clare the Glo-ry of God; a
the Fir-ma-ment shew-eth his han-dy Work.

One Day tell-eth a-no-ther, and one Night do-
cer-ti-fy a-no-ther.

There is nei-ther Speech nor Lan-guage, b
their Voi-ces are heard a-mong them.

Their Sound is gone out in-to all the Land: A
their Words un-to the End of the World.

L E S S O N . IV.

The Fear of the Lord is pure, and en-du-reth f
e-ver: The Judg-ments of the Lord are al-wa
nigh-te-ous and true.

More to be de-si-red are they than Gold, ye
than much fine Gold: Sweet-er also than the Ho
ny and the Ho-ny Comb.

More-o-ver by them is thy Ser-vant taught: An
in keep-ing of them there is great Re-ward.

Words of Four Syllables.

A	D-ver-sa-ry	com-pas-si-on	con-ve-ni-ent	f-fee
	af-flic-ti-on	com-mu-ni-cate	co"vet-ous-ness	fir-c
a-bun-dant-ly				
ac-cept-able		com-mu-ni-on	Dam-na-ti-on	on-c
au-tho"rity		con-clu-si-on	de-ceit-ful-ness	on-f
Cir-cum-spect-ly		con-di-ti-on	de-li"ver-ed	on-f
		con-fes-si-on	de-struc-ti-on	on-w

Se-cu-ri-gent-ly	in-no-cen-cy	righ-teous-ness
Chri-mi"nish-ed	in-struc-ti-on	Sal-va-ti-on
s cre-ti-on	in-te"gri-ty	sim-ph"ei-ty
o-vi"fi-on	ju"ti-fi-ed	sin-ce"ri-ty
-mi"ni-on	Ma"ni-fested	spi"rit-u-al
di-fy-ing	me-mo-ri-al	sub-jec-ti-on
ec-ti-on	mor-tal-i-ty	suf-fi"ci-ent
sta-blis-hed	O-be-di-ence	Tempt-a-ti-on
ver-last-ing	oc-ca-si-on	te"sti-mo-ny
e-cu-ted	o-pi"ni-on	trans-gres-si-on
er-ci-sed	o-ri"gi-nal	Un-cer-tain-ty
a-vour-a-ble	o-ver-char-ged	un-der-stand-ing
de"li-ty	Par-ti"cu-lar	u-ni-ver-sal
rm-a-ti-on	per-fec-ti-on	un-righ-teous
lo-ri-fi-ed	per-se-ve-rance	un-search-a-ble
lu-mi"li-ty	pro-fit-a-ble	un-wor-thi-ly
n-pos-si-ble	pro-fes-si-on	Vex-a-ti-on
n-prison-ment	pro-vi"si-on	What-so-e"ver
firm-i-ty	Re-con-ci-led	whom-so-e"ver
he"rit-ance	re-demp-ti-on	who-so-e"ver
i"qui-ty	re-mis-si-on	

Words of Five Syllables.

A C-cept-a-ti-on	Dis-o-be-di-eace
ac-cu-sa-ti-on	E"du-ca-tion
d-mi-ra-ti-on	e-spe-ci-al-ly
d-mo-ni"ti-on	ex-hort-a-ti-on
f-fec-ti-on-ed	For-ni-ca-ti-on
cum-cum-ci-si-on	Ge"ne-ra-ti-on
on-demn-a-ti-on	Ha"bi-ta-tion
on-fi"ca-ti-on	Im-mor-tal-i-ty
on-si-der-a-ble	In-ter-ces-si-on
on-ver-sa-ti-on	Me"di-ta-ti-on

Op-

Op-portu-ni-ty
Par-ti"cu-lar-ly
prin-ci-pal-i-ty
Re-pe-ti"ti-on
re*fo-lu-tion

re-fur-reo-ti-on
Spi"rit-u-al-ly
suf-fi-ci-en-cy
sup-pli-ca-ti-on
Un-righ-te-ous-ness

Of N U M B E R S.

One	1 I.	Twenty	20 XX.
Two	2 II.	Thirty	30 XXX.
Three	3 III.	Forty	40 XL.
Four	4 IV.	Fifty	50 L.
Five	5 V.	Sixty	60 LX.
Six	6 VI.	Seventy	70 LXX.
Seven	7 VII.	Eighty	80 LXXX.
Eight	8 VIII.	Ninety	90 XC.
Nine	9 IX.	One Hundred	100 C.
Ten	10 X.	Two Hund.	200 CC.
Eleven	11 XI.	Three Hund.	300 CCC.
Twelve	12 XII.	Four Hund.	400 { CCCC.
Thirteen	13 XIII.		or CD.
Fourteen	14 XIV.	Five Hund.	500 D.
Fifteen	15 XV.	Six Hund.	600 DC.
Sixteen	16 XVI.	Seven Hund.	700 DCC.
Seventeen	17 XVII.	Eight Hund.	800 DCCC.
Eighteen	18 XVIII.	One Thousand	1000 M.
Nineteen	19 XIX.		1759 MDCCCLIX.

Q. What is the Meaning of placing I before V for Four, and after it for Six?

A. A lesser Number placed before a greater, abates so much of it: and after, adds so much to it.





P A R T III.

C H A P. I.

*Concerning G O D, His N A T U R E,
A T T R I B U T E S, and W O R K S.*

L E S S O N I.

God is the Creator and Maker of all Things.

BY him were all Things created, that are in Heaven, and that are in Earth. (*Col. i. 16.*)

O Lord, thou art our Father: we are the Clay, and thou our Potter, and we all are the Work of thine Hand. (*Isa. lxiv. 8.*)

Thou hast made Summer and Winter. (*Ps. lxxiv. 18.*)

The Lord he is God, it is he that hath made us, and not we ourselves: we are his People, and the Sheep of his Pasture. (*Ps. c. 2.*)

L E S S O N II.

God is the Preserver of all Things.

Thou, even thou, art Lord alone; thou hast made Heaven, the Heaven of Heavens, with all

their Host, the Earth and all Things that are therein, and thou preservest them all, and the Host of Heaven worshippeth thee. (*Neb. ix. 6.*)

In him we live, and move, and have our Being. (*Aet. xvii. 28.*)

Who holdeth our Soul in Life: and suffereth not our Feet to slip. (*Pf. lxvi. 8.*)

In whose Hand is the Soul of every living Thing, and the Breath of all Mankind. (*Job xii. 10.*)

L E S S O N III.

GOD is the Disposer and Governor of all Things.

Whatsoever the Lord pleased, that did he in Heaven and in Earth: in the Sea, and in all deep Places. (*Pf. cxxxv. 6.*)

The most High ruleth in the Kingdom of Men, and giveth it to whomsoever he will. (*Dan. iv. 17.*)

The Lord is our Judge; the Lord is our Law-giver; the Lord is our King. (*Isa. xxxiii. 22.*)

The Lot is cast into the Lap, but the whole disposing thereof is of the Lord. (*Prov. xvi. 33.*)

L E S S O N IV.

He is the Only G O D.

The Lord he is God in Heaven above, and upon the Earth beneath: there is none else. (*Deut. iv. 39.*)

Before him there was no God formed, neither shall there be after him. (*Isa. xliii. 30.*)

Though there be that are called Gods, whether in Heaven or in Earth.

— Yet to us there is but one God, the Father,

ther, of whom are all Things, and we in him.
(*1 Cor.* viii. 5, 6.)

LESSON V.

There is none like Him.

Among the Gods, there is none like unto thee,
O Lord. (*Ps.* lxxxvi. 8.)

There is no God like thee, in Heaven above, or
on Earth beneath. (*1 Kings* viii. 23.)

Who is like unto thee, O Lord?—Who is like
thee, glorious in Holiness, fearful in Praises, do-
ing Wonders? (*Ez.* xv. 11.)

To whom then will ye liken God? Or what
Likeness will ye compare unto him? (*H.* xl. 18.)

LESSON VI.

He is greater than all Things.

The Lord your God is God of Gods, and Lord
of Lords. (*Deut.* x. 17.)

He is far above all Principality, and Power, and
Might, and Dominion, and every Name that is
named, not only in this World, but also in that
which is to come. (*Eph.* i. 21.)

Who is so great a God as our God? (*Ps.* lxxvii. 13.)

As for all the Gods of the Heathen, they are
but Idols; but it is the Lord that made the Hea-
vens. (*Ps.* xcvi. 5.)

LESSON VII.

God is a Spirit.

He is invisible. (*Heb.* xi. 27.)

He is a Spirit. (*John* iv. 24.)

Whom no Man hath seen, nor can see. (1 Tim. vi. 16.)

ETERNAL. From everlasting to everlasting thou art God. (Psl. xc. 2.)

Who only hath Immortality. (1 Tim. vi. 16.)

Lord God Almighty, which was, and is, and is to come. (Rev. iv. 8.)

One Day is with the Lord as a thousand Years, and a thousand Years as one Day. (2 Pet. iii. 8.)

LESSON VIII.

Unchangeable.

Thus saith the Lord of Hosts :

— I am the Lord, I change not. (Mal. iii. 5, 6.)

I am that I am :

— This is my Name for ever, and this is my Memorial unto all Generations. (Ex. iii. 14, 15.)

Whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any Thing taken from it; and God doeth it that Men should fear before him. (Eccl. iii. 14.)

Jesus Christ is the same Yesterday, To-day, and for ever. (Heb. xiii. 8.)

LESSON IX.

Present every where.

Whither shall I go then from thy Spirit ? Or whither shall I go then from thy Presence ?

— If I climb up into Heaven, thou art there ; If I go down to Hell, thou art there also.

— If I take the Wings of the Morning ; and remain in the uttermost Parts of the Sea ;

Even

—Even there also shall thy Hand lead me: and thy Right-hand shall hold me: (Pſ. cxxxix. 6, 7, 8, 9.)

Am I a God at hand, saith the Lord: and not a God afar off?

—Can any hide himself in secret Places, that I shall not see him? saith the Lord: Do not I fill Heaven and Earth? saith the Lord. (Jer. xxiii. 23, 24.)

L E S S O N X.

The Knowledge of God.

Known unto God are all his Works, from the Beginning of the World. (Aѣt xv. 18.)

Neither is there any Creature that is not manifest in his Sight; but all Things are naked and opened unto the Eyes of him with whom we have to do. (Heb. iv. 13.)

He looketh to the Ends of the Earth, and seeth under the whole Heaven. (Job xxviii. 24.)

The Eyes of the Lord are in every Place, beholding the Evil and the Good. (Prov. xv. 3.)

L E S S O N XI.

His Wisdom.

He is wise in Heart. (Job ix. 4.)

He is the only wise God. (I Tim. i. 17.)

The Lord by Wisdom hath founded the Earth. (Prov. iii. 19.)

He hath established the World by his Wisdom, and hath stretched out the Heavens by his Discretion. (Jer. x. 12.)

O Lord, how manifold are thy Works; in Wisdom hast thou made them all. (*Ps. civ. 24.*)

He giveth Wisdom unto the Wise, and Knowledge to them that know Understanding. (*Dan. ii. 21.*)

L E S S O N XII.

His Power.

Power belongeth unto God. (*Ps. lxii. 11.*)

Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the Ends of the Earth, fainteth not, neither is weary? (*Is. xl. 28.*)

In thine Hand is there not Power and Might, so that none is able to withstand thee? (*2 Chron. xxvi. 6.*)

Thus saith the Lord thy Redeemer, and he that formed thee from the Womb, I am the Lord that maketh all Things, that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by myself. (*Is. xliv. 24.*)

L E S S O N XIII.

The Goodness of God in general.

There is none Good but one, that is God. (*Matt. xix. 17.*)

The Lord is loving unto every Man, and his Mercy is over all his Works. (*Ps. cxlv. 9.*)

He maketh his Sun to rise on the Evil and on the Good, and sendeth Rain on the Just and on the Unjust. (*Matt. v. 45.*)

Behold, God is mighty, and despiseth not any. (*Job xxxvi. 5.*)

L E S.

L E S S O N XIV.

The Reward of the Righteous.

He will fulfil the Desire of them that fear him.
(*Ps. cxlv. 19.*)

Thou, Lord, wilt give thy Blessing unto the Righteous : and with thy favourable Kindness wilt thou defend him as with a Shield. (*Ps. v. 13.*)

The Eyes of the Lord run to and fro throughout the whole Earth, to shew himself strong in Behalf of them whose Heart is perfect towards him.
(*2 Chron. xvi. 9.*)

God giveth to a Man that which is good in his Sight, Wisdom and Knowledge and Joy. (*Ec. ii. 26.*)

L E S S O N XV.

His Mercy to the Wicked.

The Mercy of the Lord is Everlasting. (*Psal. c. 5.*)

As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked ; but that the Wicked turn from his Way and live. (*Ezek. xxxiii. 11.*)

Let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon. (*Is. lv. 7.*)

To the Lord our God belong Mercies and Forgivenesses, though we have rebelled against him.
(*Dan. ix. 9.*)

L E S S O N XVI.

His Justice.

The Statutes of the Lord are right. (*Psl. xix. 8.*)

The Lord our God is righteous in all his Works which he doeth. (*Dan. ix. 14.*)

God is no Respecter of Persons; but in every Nation he that feareth him, and worketh Righteousness, is accepted with him. (*A&ts x. 34, 35.*)

God hath appointed a Day in the which he will judge the World in Righteousness. (*A&ts xvii. 31.*)

Shall not the Judge of all the Earth do right? (*Gen. xviii. 25.*)

L E S S O N XVII.

His Truth and Faifulness.

Just and true are thy Ways, thou King of Saints. (*Rev. xv. 3.*)

He is the faithful God, who keepeth Covenant and Mercy with them that love him, and keep his Commandments, to a thousand Generations. (*Deut. vii. 9.*)

The Lord is not slack concerning his Promise, as some Men count Slacknes. (*2 Pet. iii. 9.*)

God is not a Man that he should lie, neither the Son of Man that he should repent. (*Numb. xxiii. 19.*)

Heaven and Earth shall pass away, but my Words shall not pass away. (*Matt. xxiv. 35.*)

L E S S O N XVIII.

His Holiness.

There is none holy as the Lord. (*1 Sam. ii. 2.*)

Holy and reverend is his Name. (*Psl. cxi. 9.*)

Who

Who is like unto thee, O Lord ; glorious in Holiness ? (*Ex. xv. 11.*)

Far be it from God, that he should do Wickedness, and from the Almighty, that he should commit Iniquity. (*Job xxxiv. 10.*)

God cannot be tempted with Evil, neither tempteth he any Man. (*Jam. i. 13.*)

L E S S O N XIX.

GOD is Incomprehensible.

Behold, God is great, and we know him not. (*Job. xxxvi. 26.*)

Touching the Almighty, we cannot find him out. (*Job xxxvii. 23.*)

God hath done great Things, and unsearchable. (*Job. v. 9.*)

What Man knoweth the Things of a Man, save the Spirit of Man which is in him ? Even so the Things of God knoweth no Man, but the Spirit of God. (*1 Cor. ii. 11.*)

Canst thou by searching find out God ? Canst thou find out the Almighty unto Perfection ? (*Job xi. 7.*)

C H A P. II.

Concerning the Nature and Condition of MAN.

L E S S O N I.

The original Formation and State of Man.

THE Lord God formed Man of the Dust of the Ground, and breathed into his nostrils the Breath of Life : and Man became a living Soul. (*Gen. ii. 7.*)

DOOR
God created Man in his own Image : in the Image of God created he him. (*Gen. i. 27.*)

Thou makest him to have Dominion of the Works of thy Hands ; and hast put all Things in Subjection under his Feet.

All Sheep and Oxen ; yea, and the Beasts of the Field. The Fowls of the Air, and the Fishes of the Sea : and whatsoever walketh thro' the Paths of the Seas. (*Psl. viii. 6, 7, 8.*)

LESSON II.

The Lord God planted a Garden eastward in *Eden* ; and there he put the Man whom he had formed.

And out of the Ground made the Lord God to grow every Tree that is pleasant to the Sight, and good for Food : The Tree of Life also in the Midst of the Garden, and the Tree of Knowledge of Good and Evil. (*Gen. ii. 8, 9.*)

And the Lord God commanded the Man, saying, Of every Tree of the Garden thou mayst freely eat :

But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it : for in the Day that thou eatest thereof thou shalt surely die.

And the Lord God said, It is not Good that the Man should be alone : I will make him an Help meet for him. (*Gen. ii. 16, 17, 18.*)

She shall be called Woman, because she was taken out of Man. (*Gen. ii. 23.*)

LESSON III.

The Fall of Man.

The Serpent beguiled Eve through his Subtilty. (*2 Cor. xi. 2.*) When

When the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise, she took of the Fruít thereof, and did eat; and gave also unto her Husband with her, and he did eat.

And the Eyes of them both were opened, and they knew that they were naked; and they sewed Fig-leaves together, and made themselves Aprons. (*Gen. iii. 6, 7. See the whole Chapter.*)

Unto Adam also, and to his Wife, did the Lord God make Coats of Skins, and cloathed them. (*Gen. iii. 21.*)

The present State of Man by Nature.

L E S S O N IV.

His Mortality.

It is appointed unto all Men once to die. (*Heb. ix. 27.*)

By one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men. (*Rom. v. 12.*)

For in Adam all die. (*1 Cor. xv. 22.*)

What Man is he that liveth, and shall not see Death? (*Ps. lxxxix. 47*)

Man dieth and wasteth away; yea, Man giveth up the Ghost, and where is he? (*Job xiv. 10.*)

He shall return no more to his House, neither shall his Place know him any more. (*Job vii. 10.*)

There is Hope of a Tree, if it be cut down, that it will sprout again, and that the tender Branch thereof will not cease. (*Job vii. 7.*)

But Man lieth down, and riseth not till the Heavens be no more. (*Job xiv. 12.*)

L E S-

LESSON V.

The Shortness and Uncertainty of his Life.

Man that is born of a Woman, is of few Days.
(*Job* xiv. 1.)

For what is your Life? It is even a Vapour that appeareth for a little Time, and then vanisheth away. (*Jam.* iv. 14.)

All Flesh is as Grass, and all the Glory of Man as the Flower of Grass. The Grass withereth, and the Flower thereof falleth away. (*1 Pet.* i. 24.)

The Days of Man are but as Grass; for he flourisheth as the Flower of the Field.

—As soon as the Wind goeth over it, it is gone; and the Place thereof shall know it no more. (*Ps.* ciii. 15, 16.)

So teach us to number our Days, that we may apply our Hearts unto Wisdom. (*Ps.* xc. 12.)

LESSON VI.

The Pain and Trouble he is subject to.

Man is born unto Trouble as the Sparks fly upwards. (*Job* v. 7.)

For all his Days are Sorrows, and his Travail Grief. (*Eccel.* ii. 23.)

His Flesh upon him shall have Pain, and his Soul within him shall mourn. (*Job* xiv. 22.)

Sore is the Travail which God hath given to the Sons of Man, to be exercised therewith. (*Eccel.* i. 13.)

All Things are full of Labour, Man cannot utter it. (*Eccel.* i. 8.)

LESS

LESSON VII.

The Vanity of human Condition.

Verily every Man at his best State is altogether Vanity. (*Ps. xxxix. 6.*)

What Profit hath a Man of all his Labour which he taketh? (*Eccl. i. 3.*)

And of the Vexation of his Heart wherein he hath laboured under the Sun? (*Eccl. ii. 22.*)

The Lord knoweth the Thoughts of Man, that they are but vain. (*Ps. xciv. 11.*)

As for the Children of Men, they are but Vanity. (*Ps. lxii. 9.*)

LESSON VIII.

The Ignorance of Man.

We are but of Yesterday, and know nothing. (*Job viii. 9.*)

If any Man think that he knoweth any Thing, he knoweth nothing yet as he ought to know. (*1 Cor. viii. 2.*)

Where shall Wisdom be found? And where is the Place of Understanding?

—Man knoweth not the Price thereof, neither is it found in the Land of the Living. (*Job xxviii. 12, 13.*)

Great Men are not always wise, neither do the Aged understand Judgment. (*Job xxxii. 9.*)

Boast not thyself of To-morrow; for thou knowest not what a Day may bring forth. (*Prov. xxvii. 1.*)

L E S-

LESSON IX.

The Weakness and Insufficiency of Man.

We could have no Power at all, except it were given us from above. (*John xix. 11.*)

It is God that worketh in us both to will and to do, of his good Pleasure. (*Phil. ii. 13.*)

So then it is not of him that willetteth, nor of him that runneth, but of God that sheweth Mercy. (*Rom. ix. 16.*)

Neither is he that planteth any Thing, neither he that watereth, but God that giveth the Increase. (*1 Cor. iii. 7.*)

We are not sufficient of ourselves to think any Thing as of ourselves, but our Sufficiency is of God. (*2 Cor. iii. 5.*)

LESSON X.

The Sinfulness of Man.

In me, that is, in my Flesh, dwelleth no good Thing: for to will is present with me, but how to perform that which is good I know not, (*Rom. vii. 18.*)

—For the Good that I would, I do not; but the Evil which I would not, that I do. (*Rom. vii. 19.*)

There is not a just Man upon Earth, that doth Good and sinneth not. (*Eccles. vii. 20.*)

For in many Things we offend all. (*Jam. iii. 2.*)

If we say that we have no Sin, we deceive ourselves, and the Truth is not in us. (*1 John i. 8.*)

Who can say, I have made my Heart clean; I am pure from my Sin? *Prov. xx. 9.*)

C H A P. III.

Concerning the Redemption of Man by JESUS CHRIST, the Son of GOD; together with the Father, and the Holy Ghost.

L E S S O N I.

God the Father hath redeemed us by his Son.

GOD so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.

—For God sent not his Son into the World to condemn the World; but that the World through him might be saved. (*John* iii. 16, 17.)

In this was manifested the Love of God towards us, because God sent his only begotten Son into the World, that we might live through him.

—Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. (*1 John* iv. 9, 10.)

The Nature of C H R I S T.

L E S S O N II.

C H R I S T is G O D.

In the Beginning was the Word, and the Word was with God, and the Word was God. (*John* i. 1.)

As the Father hath Life in himself, so hath he given to the Son to have Life in himself. (*John* i. 26.)

I and my Father are one. (*John* x. 30.)

Believe me, that I am in the Father, and the Father in me. (*John* xiv. 11.)

The

The Word was made Flesh. (*John i. 14.*)
God sent forth his Son, made of a Woman. (*Gal. iv. 4.*)

Verily, he took not on him the Nature of Angels, but he took on him the Seed of Abraham. (*Heb. ii. 16.*)

LESSON III.

C H R I S T died for our Sins.

Christ hath redeemed us from the Curse of the Law, being made a Curse for us. (*Gal. iii. 13.*)

When we were Enemies, we were reconciled to God by the Death of his Son. (*Rom. v. 10.*)

He put away Sin by the Sacrifice of himself. (*Heb. ix. 26.*)

He hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him. (*2 Cor. v. 21.*)

The Lord hath laid on him the Iniquity of us all. (*Isa. liii. 6.*)

Hereby perceive we the Love of God, because he laid down his Life for us. (*1 John iii. 16.*)

LESSON IV.

H E rose again for our Justification.

Who was raised again for our Justification. (*Rom. iv. 25.*)

Who is he that condemneth? It is Christ that died, yea rather that is risen again. (*Rom. viii. 34.*)

He was declared to be the Son of God with Power, by the Resurrection from the Dead. (*Rom. i. 4.*)

Thus it behoved Christ to suffer, and to rise from the Dead the third Day. (*Luke xxiv. 46.*)

— Tha

— That Repentance and Remission of Sins
should be preached in his Name among all Nations.
Luke xxiv. 47.)

L E S S O N V.

He ascended into Heaven, and intercedes for us at the Right-hand of God.

While they beheld, he was taken up, and a Cloud received him out of their Sight. (*Acts i. 9.*)

Who is gone into Heaven, and is on the Right-hand of God, Angels and Authorities and Powers being made subject unto him. (*1 Pet. iii. 22.*)

Christ is entered into Heaven itself, now to appear in the Presence of God for us. (*Heb. ix. 24.*)

Who is even at the Right-hand of God, who also maketh Intercession for us. (*Rom. viii. 34.*)

He bare the Sins of many, and made Intercession for the Transgressors. (*If. lxx. 12.*)

If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous. (*1 John ii. 1.*)

L E S S O N VI.

C H R I S T shall judge the World.

It is he which was ordained of God to be the Judge of Quick and Dead. (*Acts x. 42.*)

God hath appointed a Day in the which he will judge the World in Righteousness, by that Man whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead. (*Acts xvii. 31.*)

But of that Day and Hour knoweth no Man, no not the Angels of Heaven, but my Father only.
Matt. xxiv. 36.)

We

We must all appear before the Judgment-Seat of Christ; that every one may receive the Thing done in his Body, according to that he hath done, whether it be good or bad. (2 Cor. v. 10.)

In the Day when God shall judge the Secrets of Men, by Jesus Christ, according to his Gospel. (Rom. ii. 16.)

LESSON VII.

Father, Son, and Holy Ghost are One God.

Though there be that are called Gods, whether in Heaven, or in Earth, (as there be Gods many, and Lords many :)

—But yet to us there is but one God, the Father, of whom are all Things, and we in him; and one Lord Jesus Christ, by whom are all Things, and we by him. (1 Cor. viii. 5, 6.)

In Christ we are builded together, for an Habitation of God, through the Spirit. (Eph. ii. 22.)

There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost: and these Three are One: (1 John v. 7.)

The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen. (2 Cor. xiii. 14.)

The State of Man by Redemption.

LESSON VIII.

With Respect to Knowledge.

And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true: and we are in him that is true,

ue, even in his Son Jesus Christ. This is the true
od, and eternal Life. (*I John v. 20.*)

God, who commanded the Light to shine out of
arkness, hath shined in our Hearts, to give the
ight of the Knowledge of the Glory of God, in
the Face of Jesus Christ. (*2 Cor. iv. 6.*)

Jesus Christ hath brought Life and Immortality
Light through the the Gospel. (*2 Tim. i. 10.*)

I am come a Light; saith our Saviour, into the
World, that whosoever believeth on me, should
not abide in Darkness. (*John xii. 46.*)

If ye continue in my Word, then are ye my
Disciples indeed.

—And ye shall know the Truth, and the Truth
shall make you free. (*John viii. 31, 32.*)

L E S S O N IX.

Righteousness and Holiness.

As by the Offence of one, Judgment came
upon all Men to Condemnation: even so by the
Righteousness of one, the free Gift came upon
all Men unto Justification of Life.

—For as by one Man's Disobedience many were
made Sinners: so, by the Obedience of one, shall
many be made Righteous. (*Rom. v. 18, 19.*)

There is no Condemnation to them that are in
Christ Jesus, which walk not after the Flesh, but
after the Spirit. (*Rom. viii. 1.*)

By him, all that believe are justified from all
things, from which they could not be justified by
the Law of Moses. (*Acts xiii. 39.*)

The Sting of Death is Sin, and the Strength of
Sin is the Law.

But

—But Thanks be to God, which giveth us the Victory, through our Lord Jesus Christ. (*1 Cor. xv. 56, 57.*)

The Blood of Jesus Christ his Son cleanseth us from all Sin. (*1 John i. 7.*)

L E S S O N X.

Life Eternal.

The Son of Man is not come to destroy Men's Lives, but to save them. (*Luke ix. 56.*)

I am come, saith our Saviour, that they might have Life, and that they might have it more abundantly. (*John x. 10.*)

I am the Resurrection and the Life. (*John xi. 25.*)

Since by Man came Death, by Man came also the Resurrection of the Dead.

—For as in *Adam* all die, even so in Christ shall all be made alive. (*1 Cor. xv. 21, 22.*)

L E S S O N XI.

Happiness.

This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners. (*1 Tim. i. 15.*)

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things? (*Rom. viii. 32.*)

God, the Father of our Lord Jesus Christ, hath blessed us with all spiritual Blessings in heavenly Places in Christ. (*Eph. i. 3.*)

Behold, what Manner of Love the Father hath bestowed upon us, that we should be called the Sons of God. (*1 John iii. 1.*)

If Children, then Heirs: Heirs of God, and
oint Heirs with Christ. (*Rom* viii. 17.)

If ye keep my Commandments, ye shall abide
n my Love. (*John* xv. 10.)

And his Commandments are not grievous.
(*John* v. 3.)

C H A P. IV.

Concerning the Duty of MAN to GOD.

L E S S O N I.

On Faith.

H A V E Faith in God. (*Mark* xi. 22.)

For without Faith, it is impossible to please
him. (*Heb.* xi. 6.)

He that cometh to God must believe that he is ;
and that he is a Rewarder of them that diligently
seek him. (*Heb.* xi. 6.)

Faith is the Substance of Things hoped for, the
Evidence of Things not seen. (*Heb.* xi. 1.)

Believe in the Lord your God, so shall ye be e-
stablished ; believe his Prophets, so shall ye prosper.
(*2 Chron.* xx. 20.)

Believe on the Lord Jesus Christ, and thou shalt
be saved. (*Acts* xvi. 31.)

Add to your Faith Virtue. (*2 Pet.* i. 5.)

For as the Body without the Spirit is dead, so
Faith without Works is dead also. (*Jam.* ii. 26.)

L E S S O N II.

Fear.

The Fear of the Lord is the Beginning of Wis-
dom. (*Prov.* ix. 10.)

A wise Man feareth, and departeth from Evil; but the Fool rageth, and is confident. (*Prov. xiv. 16.*)

Happy is the Man that feareth always: but he that hardeneth his Heart shall fall into Mischiefe. (*Prov. xxviii. 14.*)

By the Fear of the Lord Men depart from Evil. (*Prov. xvi. 6.*)

Be not afraid of them that kill the Body, and after that have no more that they can do:

—But fear him, who after he hath killed, hath Power to cast into Hell. (*Luke xii. 4, 5.*)

Stand in Awe, and sin not. (*Ps. iv. 4.*)
Serve God acceptably, with Reverence and godly Fear. (*Heb. xii. 28.*)

Work out your own Salvation with Fear and Trembling. (*Phil. ii. 12.*)

L E S S O N III.

Hope and Trust.

Blessed is he that hath the God of Jacob for his Help; and whose Hope is in the Lord his God. (*Ps. cxlvi. 5.*)

The Lord is my Portion, saith my Soul, therefore will I hope in him. (*Lam. iii. 24.*)

The Lord is my Light, and my Salvation; whom then shall I fear? The Lord is the Strength of my Life, of whom then shall I be afraid? (*Ps. xxvii. 1.*)

I have put my Trust in God, and will not fear what Flesh can do unto me. (*Ps. lvi. 4.*)

It is better to trust in the Lord, than to put all Confidence in Man.

—It is better to trust in the Lord than to put thy Confidence in Princes. (*Ps. cxviii. 8, 9.*) Commit thy Ways unto the Lord, and put thy trust in him: and he shall bring it to pass. (*Ps. xxvii. 5.*)

L E S S O N IV.

Love.

Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength. (*Mark xii. 30.*)

This is the Love of God, that we keep his Commandments. (*1 John v. 3.*)

If a man love me, saith our Saviour, he will keep my Words.

—He that loveth me not, keepeth not my Sayings. (*John xiv. 23, 24.*)

The Lord direct your Hearts into the Love of God. (*2 Thess. iii. 5.*)

Grace be with all them that love our Lord Jesus Christ in Sincerity. (*Eph. vi. 24.*)

L E S S O N V.

Obedience.

Thou shalt love the Lord thy God, and keep his Charge, and his Statutes, and his Judgments, and his Commandments always. (*Deut. xi. 1.*)

You shall walk in all the Ways which the Lord our God hath commanded you. (*Deut. v. 33.*)

Circumcision is nothing, and Uncircumcision is nothing, but the keeping of the Commandments of God. (*1 Cor. vii. 19.*)

Behold, to obey is better than Sacrifice, and to earken, than the Fat of Rams. (*1 Sam. xv. 22.*)

Not

Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father who is in Heaven. (*Matt. vii. 21.*)

LESSON VI.

Submission.

Submit yourselves to God. (*James iv. 7.*)

My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him.

—For whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. (*Heb. xi. 5, 6.*)

Sorrow not for them which are asleep, even others who have no Hope.

—For if we believe that Jesus died, and rose again even so them also who sleep in Jesus will God bring with him. (*1 Thess. iv. 13, 14.*)

The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. (*Job i. 21.*)

LESSON VII.

Honour and Worship in general.

Ascribe unto the Lord the Honour due unto his Name.

—O worship the Lord in the Beauty of Holiness! (*Ps. xcvi. 8, 9.*)

A Son honoureth his Father, and a Servant his Master; if then I be a Father, where is mine Honour? And if I be a Master, where is my Fear? saith the Lord of Hosts. (*Mal. i. 6.*)

Thou art worthy, O Lord, to receive Glory and Honour, and Power. (*Rev. iv. 11.*)

O come, let us worship and fall down, and kneel before the Lord our Maker. (*Ps. xcv. 6.*)

Them that honour me (saith the Lord) I will honour ; and they that despise me shall be lightly esteemed. (*1 Sam. ii. 30.*)

L E S S O N -VIII.

Praise and Thanksgiving.

Praise the Lord, O my Soul : and forget not all his Benefits.

—Who forgiveth all thy Sin ; and healeth all thine Infirmities :

—Who saveth thy Life from Destruction ; and crowneth thee with Mercy and Loving-kindness. (*Ps. ciii. 2, 3, 4.*)

In every Thing give Thanks, for this is the Will of God in Christ Jesus concerning you. (*1 Thess. v. 18.*)

When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good Land which he hath given thee. (*Deut. viii. 10.*)

O that Men would therefore praise the Lord for his Goodness : and declare the Wonders that he doth for the Children of Men ! (*Ps. cvii. 8.*)

L E S S O N IX.

Prayer.

Be careful for nothing ; but in every Thing, by Prayer, and Supplication, with Thanksgiving, let your Requests be made known unto God. (*Phil. iv. 6.*)

D

Afk,

Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. (*Matt. vii. 7.*)

Continue in Prayer ; and watch in the same with Thanksgiving. (*Colos. iv. 2.*)

But when ye pray, use not vain Repetitions, as the Heathen do.

—After this manner therefore pray ye : Our Father, who art in Heaven, &c. (*Matt. vi. 7,9.*)

L E S S O N X.

On Baptism.

Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. (*Matt. xxviii. 19.*)

Except a Man be born again of Water, and of the Spirit, he cannot enter into the Kingdom of God. (*John iii. 3, 5.*)

Repent, and be baptized, every one of you, in the Name of Jesus Christ, for the Remission of Sins. (*Act. ii. 38.*)

Jesus said, Suffer the little Children to come unto me, and forbid them not ; for of such is the Kingdom of God.

—And he took them up in his Arms, laid his Hands upon them, and blessed them. (*Mark x. 14, 16.*)

Baptism doth now save us (not the putting away of the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ. (*1 Pet. iii. 21.*)

After that the Kindness and Love of God ouraviour toward Man appeared.

—Not

—Not by Works of Righteousness, which we have done, but according to his Mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost. (*Tit. iii. 4, 5.*)

L E S S O N XI.

The Lord's Supper.

The Lord Jesus [Christ] the same Night in which he was betrayed took Bread :

—And when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you : This do in Remembrance of me.

—After the same manner also he took the Cup when he had supped, saying, This Cup is the New Testament in my Blood : This do ye as oft as ye drink it in Remembrance of me.

—For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

—Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

—But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.

—For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body. (*1 Cor. xi. 23, 24, 25, 26, 27, 28, 29.*)

Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.

—He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. (*John vi. 53, 56.*)

C H A P. V.

Concerning the Duty of Men towards one another.

L E S S O N I.

BE kindly affectioned one to [ward] another; with brotherly Love. (*Rom. xii. 10.*)

If a Man say I love God, and hateth his Brother, he is a Liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? (*1 John iv. 20.*)

This is my Commandment (faith our Saviour) that ye love one another, as I have loved you. (*John xv. 12.*)

By this shall all Men know that ye are my Disciples, if ye have Love one to another. (*John xiii. 35.*)

The Lord make you to increase and abound in Love one towards another, and towards all Men. (*1 Thess. iii. 12.*)

L E S S O N II.

Honour and Respect.

Look not every Man on his own Things, but every Man also on the Things of others. (*Phil. ii. 4.*)

Let nothing be done through Strife or vain Glory, but in Lowliness of Mind, let each esteem other better than themselves. (*Phil. ii. 3.*)

Honour all Men. (*1 Pet. ii. 17.*)

If ye salute your Brethren only, what do ye more than others? do not even the Publicans so? (*Matt. v. 47.*)

Like-

Likewise ye Younger, submit yourselves unto the Elder; yea, all of you be subject one to another, and be cloathed with Humility. (1 Pet. v. 5.)

L E S S O N III.

Peace and Union.

Follow after the Things which make for Peace. (Rom. xiv. 19.)

Study to be quiet, and to do your own Busines. (1 Thess. iv. 11.)

If it be possible, as much as lieth in you, live peaceably with all Men. (Rom. xii. 18.)

I beseech, you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same Thing, and that there be no Divisions among you, but that ye be perfectly joined together in the same Mind, and in the same Judgment. (1 Cor. i. 10.)

Be ye all of one Mind. (1 Pet. iii. 8.)

Endeavouring to keep the Unity of the Spirit in the Bond of Peace. (Eph. iv. 3.)

Let us walk by the same Rule, let us mind the same Thing. (Matt. vii. 12.)

L E S S O N IV.

Justice in general.

All Things whatsoever ye would that Men should do to you, do ye even so to them; for this is the Law and the Prophets. (Matt. vii. 12.)

Render to all their Dues; Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour. (Rom. xiii. 7.)

He that is faithful in that which is least, is faithful also in much ; and he that is unjust in the least, is unjust also in much. (*Luke xvi. 10.*)

It is Joy to the Just to do Judgment. (*Prov. xxi. 15.*)

To do Justice and Judgment, is more acceptable to the Lord than Sacrifice. (*Prov. xxi. 3.*)

LESSON V.

Charity and Forgiveness.

As we have Opportunity let us do Good unto all Men. (*Gal. vi. 10.*)

To do Good and to communicate, forget not ; for with such Sacrifices God is well pleased. (*Heb. xiii. 16.*)

Give to him that asketh thee ; and from him that would borrow of thee, turn not thou away. (*Matt. v. 42.*)

Be ye kind one to another, tender-hearted, forgiving one another ; even as God, for Christ's Sake, hath forgiven you. (*Eph. iv. 32.*)

Dearly beloved, avenge not yourselves ; but rather give Place unto Wrath : for it is written, Vengeance is mine, I will repay, saith the Lord. (*Rom. xii. 19.*)

If ye forgive Men their Trespasses, your heavenly Father will also forgive you.

—But, if ye forgive not Men their Trespasses, neither will your Father forgive your Trespasses. (*Matt. vi. 14, 15.*)

LESSON VI.

Mercy and Compassion.

Thus speaketh the Lord of Hosts, saying, Shew Mercy

Mercy and Compassion, every Man to his Brother.
(*Zech.* vii. 9.)

Be ye all of one Mind, having Compassion one of another ; love as Brethren, be pitiful, be courteous. (*1 Pet.* iii. 8.)

Blessed are the Merciful, for they shall obtain Mercy. (*Matt.* v. 7.)

Blessed is he that considereth the Poor and Needy : The Lord shall deliver him in the Time of Trouble. (*Ps.* xli. 1.)

He that hath Pity on the Poor, lendeth unto the Lord ; and that which he hath given, will he pay him again. (*Prov.* xix. 17.)

Give Alms of such Things as ye have. (*Luke* xi. 41.)

Ye ought to support the Weak ; and to remember the Word of the Lord Jesus, how he said, It is more blessed to give, than to receive. (*A&ts* xx. 35.)

L E S S O N VII.

Candour in Judging.

Judge not, that ye be not judged. (*Matt.* vii. 1.)

Judge nothing before the Time, until the Lord come, who both will bring to Light the hidden Things of Darkness, and will make manifest the Counsels of the Hearts. (*1 Cor.* iv. 5.)

Why dost thou judge thy Brother ? or why dost thou set at nought thy Brother ? for we shall all stand before the Judgment-Seat of Christ.

—So then every one of us shall give Account of himself to God.

—Let us not therefore judge one another any more. (*Rom.* xiv. 10, 12, 13.)

Speak Evil of no Man. (*Tit. iii. 2.*)

Speak not Evil one of another, Brethren; he that speaketh Evil of his Brother, and judgeth his Brother, speaketh Evil of the Law, and judgeth the Law. (*Jam. iv. 11.*)

He that uttereth a Slander is a Fool. (*Prov. x. 18.*)

Thou shalt not raise a false Report. (*Exod. xxiii. 1.*)

L E S S O N VIII.

Truth and Sincerity.

Lie not one to another. (*Colos. iii. 9.*)

Keep thy Tongue from Evil, and thy Lips from speaking Guile. (*Ps. xxxiv. 13.*)

Put away Lying; speak every Man Truth with his Neighbour; for we are Members one of another. (*Eph. iv. 25.*)

The Lip of Truth shall be established for ever, but a lying Tongue is but for a Moment.

—**Lying Lips are Abomination to the Lord;** but they that deal truly are his Delight. (*Prov. xii. 19, 22.*)

All Liars shall have their Part in the Lake which burneth with Fire and Brimstone. (*Rev. xxi. 8.*)

A double-minded Man is unstable in all his Ways. (*James i. 8.*)

L E S S O N IX.

Of Edification, Instruction, &c.

Let no corrupt Communication proceed out of your Mouth, but that which is good, to the Use of edifying, that it may minister Grace to the Hearers. (*Eph. iv. 29.*)

Instruct

Instruct those that oppose themselves. (2 Tim. ii. 25.)

Have Compassion on the Ignorant, and on them that are out of the Way. (Heb. v. 2.)

Exhort one another daily, while it is called to-day; lest any of you be hardened through the Deceitfulness of Sin. (Heb. iii. 13.)

Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him. (Lev. xix. 17.)

Give none Offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. (1 Cor. x. 32.)

Let no Man put a Stumbling Block, or an Occasion to fall in his Brother's Way. (Rom. xiv. 13.)

Be thou an Example of the Believers, in Word, in Conversation, in Charity, in Faith, in Purity. (1 Tim. iv. 12.)

L E S S O N X.

The Duties of Husbands and Wives.

Men ought to love their Wives as their own Bodies; he that loveth his Wife, loveth himself.

—For no Man ever yet hated his own Flesh, but nourisheth and cherisheth it, even as the Lord the Church.

—Let every one of you in particular, so love his Wife even as himself. (Eph. v. 28, 29, 33.)

Wives, submit yourselves unto your own Husbands, as unto the Lord.

—For the Husband is Head of the Wife, even as Christ is the Head of the Church; and he is the Saviour of the Body.

—Therefore, as the Church is subject unto Christ, so let the Wives be to their own Husbands in every Thing.

—Let the Wife see that she reverence her Husband. (*Eph. v. 22, 23, 24, 33.*)

LESSON XI.

The Duties of Parents and Children.

Ye Fathers, provoke not your Children to Wrath; but bring them up in the Nurture and Admonition of the Lord. (*Eph. vi. 4.*)

Chasten thy Son while there is Hope; and let not thy Soul spare for his Crying. (*Prov. xix. 18.*)

Train up a Child in the Way he should go, and when he is old he will not depart from it. (*Prov. xxii. 6.*)

God commanded, saying, Honour thy Father and Mother. (*Matt. xv. 4.*)

Children, obey your Parents in the Lord; for this is right. (*Eph. vi. 1.*)

Whoso curseth his Father or his Mother, his Lamp shall be put out in obscure Darkness. (*Prov. xx. 20.*)

Cursed be he that setteth light by his Father or his Mother. (*Deut. xxvii. 16.*)

My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother. (*Prov. i. 8.*)

LESSON XII.

The Duties of Masters and Servants.

Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven. (*Colos. iv. 1.*)

Ye shall not rule over one another with Rigour. (*Levit. xxv. 46.*)

Ser-

Servants, be obedient to them that are your Masters according to the Flesh, with Fear and Trembling, in Singleness of your Heart, as unto Christ.

—Not with Eye-service, as Men-pleasers, but as the Servants of Christ, doing the Will of God from the Heart. (*Eph. vi. 5, 6.*)

Exhort Servants to be obedient unto their own Masters, and to please them well in all Things; not answering again;

—Not purloining, but shewing all good Fidelity; that they may adorn the Doctrine of God our Saviour in all Things. (*Tit. ii. 9, 10.*)

L E S S O N XIII.

The Duty of Subjects.

Let every Soul be subject unto the higher Powers. (*Rom. xiii. 1.*)

Put them in Mind to be subject to Principalities and Powers; to obey Magistrates, to be ready to every good Work. (*Tit. iii. 1.*)

Submit yourselves to every Ordinance of Man for the Lord's Sake; whether it be to the King as Supreme; or unto Governors, as unto them that are sent by him, for the Punishment of Evil Doers, and for the Praise of them that do well. (*1 Pet. ii. 13, 14.*)

Fear thou the Lord, and the King, and meddle not with them that are given to Change. (*Prov. xxiv. 21.*)

Whosoever shall not do the Law of thy God, and the Law of the King; let Judgment be executed speedily upon him, whether it be unto Death, or to Banishment, or to Confiscation of Goods, or to Imprisonment. (*Ezra vii. 26.*)

LESSON XIV.

The Duty of Christian Believers towards their Ministers.

Obey them that have the Rule over you, and submit yourselves, for they watch for your Souls, as they that must give Account, that they may do it with Joy and not with Grief. (*Heb. xiii. 17.*)

Let the Elders that rule well be counted worthy of double Honour; especially they who labour in the Word and Doctrine. (*1 Tim. v. 17.*)

We beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

—And to esteem them very highly in Love, for their Work's Sake. (*1 Thess. v. 12, 13.*)

C H A P. VI.

Concerning the Duty of Man towards himself.

LESSON I.

Humility.

Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven. (*Matt. v. 3.*)

Whosoever shall humble himself as a little Child, the same is greatest in the Kingdom of Heaven. (*Matt. xviii. 4.*)

Though the Lord be high, yet hath he Respect unto the lowly; as for the Proud, he beholdeth them afar off. (*Psl. cxxxviii. 6.*)

When

When Pride cometh, then cometh Shame ; but with the lowly is Wisdom. (*Prov. xi. 2.*)

A Man's Pride shall bring him low ; but Honour shall uphold the Humble in Spirit. (*Prov. xxix. 23.*)

Before Destruction the Heart of Man is haughty ; and before Honour is Humility. (*Prov. xviii. 12.*)

God resisteth the Proud, but giveth Grace unto the Humble. (*Jam. iv. 6.*)

Learn of me, (saith our Saviour) for I am meek and lowly in Heart, and ye shall find Rest unto your Souls. (*Matt. xi. 29.*)

L E S S O N II.

Meekness.

Leave off from Wrath, and let go Displeasure ; fret not thyself, else thou shalt be moved to do Evil. (*Ps. xxxvii. 8.*)

Be ye angry, and sin not ; let not the Sun go down upon your Wrath ;

—Neither give Place to the Devil. (*Ephes. iv. 26, 27.*)

Be not hasty in thy Spirit to be angry ; for Anger resteth in the Bosom of Fools. (*Eccles. vii. 9.*)

Let every Man be swift to hear, slow to speak, slow to Wrath ;

—For the Wrath of Man worketh not the Righteousness of God. (*Jam. i. 19, 20.*)

Them that are meek, shall he guide in Judgement : and such as are gentle, them shall he learn his Way. (*Ps. xxv. 8.*)

Blessed are the Meek, for they shall inherit the Earth. (*Matt. v. 5.*)

LESSON III.

Temperance.

Take heed to yourselves, lest at any Time your Hearts be overcharged with Surfeiting and Drunkenness. (*Luke* xxi. 34.)

They that be drunken, are drunken in the Night.—But let us who are of the Day be sober. (*1 Thess.* v. 7, 8.)

Let us walk honestly, as in the Day; not in Rioting and Drunkenness. (*Rom.* xiii. 13.)

Wine is a Mocker; strong Drink is raging; and whosoever is deceived thereby, is not wise. (*Prov.* xx. 1.)

Be not amongst Wine-bibbers; amongst riotous Eaters of Flesh. (*Prov.* xxiii. 20.)

Be not drunk with Wine, wherein is Excess. (*Eph.* v. 18.)

LESSON IV.

Chastity and Modesty.

Dearly beloved, I beseech you, as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul. (*1 Pet.* ii. 11.)

Fornication, and all Uncleanness, let it not be once named amongst you, as becometh Saints:

—Neither Filthiness, nor foolish Talking, nor Jesting, which are not convenient.

—This ye know, that no Whoremonger, nor unclean Person, hath any Inheritance in the Kingdom of Christ, and of God. (*Eph.* v. 3, 4, 5.)

God hath not called us unto Uncleanness, but unto Holiness. (*1 Thess.* iv. 7.)

Blessed are the pure in Heart; for they shall see God. (*Matt.* v. 8.)

L E S

L E S S O N V.

Diligence.

Seest thou a Man diligent in his Business : He shall stand before Kings ; he shall not stand before mean Men. (*Prov. xxii. 29.*)

Go to the Ant, thou Sluggard ; consider her Ways and be wise :

—Which having no Guide, Overseer, or Ruler

—Provideth her Meat in the Summer, and gathereth her Food in the Harvest. (*Prov. vi. 6, 7, 8.*)

Wealth gotten by Vanity shall be diminished ; but he that gathereth by Labour, shall increase. (*Prov. xiii. 11.*)

Slothfulness casteth into a deep Sleep : and an idle Soul shall suffer Hunger. (*Prov. xix. 15.*)

But the Hand of the Diligent maketh rich. (*Prov. x. 4.*)

If any Man will not work, neither should he eat. (*2 Thess. iii. 10.*)

L E S S O N VI.

Contentment.

I have learned in whatsoever State I am, therewith to be content.

—I know how to be abased, and I know how to abound ; every where, and in all Things, I am instructed, both to be full, and to be hungry, both to abound, and to suffer Need. (*Phil. iv. 11, 12.*)

Give me, O Lord, (said *Agur*) neither Poverty nor Riches ; feed me with Food convenient for me :

—Left

—Lest I be full and deny Thee, and say, Who is the Lord? Or lest I be poor and steal, and take the Name of my God in vain. (*Prov. xxx. 8.*)

Godliness with Contentment is great Gain:

—For we brought nothing into this World, and it is certain we can carry nothing out. (*1 Tim. vi. 6, 7.*)

Let your Conversation be without Covetousness; and be content with such Things as you have; for God hath said, I will never leave thee, nor forsake thee. (*Heb. xiii. 5.*)

LESSON VII.

Self-Denial and Mortification.

If any Man (saith our Saviour) will come after me, let him deny himself, and take up his Cross daily, and follow me. (*Luke ix. 23.*)

Make not Provision for the Flesh, to fulfil the Lusts thereof. (*Rom. xiii. 14.*)

Mortify therefore your Members which are upon the Earth. (*Colos. iii. 5.*)

If ye live after the Flesh, ye shall die: But if ye through the Spirit, do mortify the Deeds of the Body, ye shall live. (*Rom. viii. 13.*)

To be carnally minded is Death; but to be spiritually minded is Life and Peace. (*Rom. viii. 6.*)

LESSON VIII.

Edification.

Build up yourselves on your most holy Faith. (*Jude 20.*)

Take

Take heed, Brethren, lest there be in any of you an evil Heart of Unbelief, in departing from the living God. (*Heb. iii. 12.*)

That the Soul be without Knowledge, it is not good. (*Prov. xix. 2.*)

As new-born Babes desire the sincere Milk of the Word; that ye may grow thereby. (*1 Pet. ii. 2.*)

Be ye not unwise, but understanding what the Will of the Lord is. (*Eph. v. 17.*)

Give Attendance to Reading, to Exhortation, to Doctrine. (*1 Tim. iv. 13.*)

L E S S O N IX.

Meditation.

Ponder the Path of thy Feet, and let all thy Ways be established. (*Prov. iv. 26.*)

We ought to give the more earnest Heed to the Things which we have heard; lest at any Time we should let them slip. (*Heb. ii. 1.*)

Remember now thy Creator in the Days of thy Youth: while the evil Days come not, when thou shalt say, I have no Pleasure in them. (*Eccles. xii. 1.*)

Beware that thou forget not the Lord thy God, in not keeping his Commandments, and his Judgements, and his Statutes. (*Deut. viii. 11.*)

I thought on my Ways, and turned my Feet unto thy Testimonies.

—I made Haste and delayed not to keep thy Commandments. (*Ps. cxix. 59, 60.*)

O that Men were wise, that they understood this, that they would consider their latter End! (*Deut. xxii. 29.*)

LESSON X.

Watchfulness.

See that ye walk circumspectly, not as Fools but as Wise.

—Redeeming the Time, because the Days are Evil. (*Eph. v. 15, 16.*)

Be sober, be vigilant, because your Adversary the Devil as a roaring Lion walketh about seeking whom he may devour. (*1 Pet. v. 8.*)

Put on the whole Armour of God ; that ye may be able to stand against the Wiles of the Devil. (*Eph. vi. 11.*)

Keep thy Heart with all Diligence, for out of them are the Issues of Life. (*Prov. iv. 23.*)

Set a Watch, O Lord, before my Mouth ; and keep the Door of my Lips. (*Ps. cxli. 3.*)

Watch and pray, that ye enter not into Temptation. (*Matt. xxvi. 41.*)

Blessed are those Servants, whom the Lord who he cometh shall find watching. (*Luke xii. 37.*)

LESSON XI.

Company.

If Sinners entice thee, consent thou not.

—Walk not thou in the Way with them ; refrain thy Foot from their Path. (*Prov. i. 10, 15.*)

My Soul, come not thou into their Secret ; unto their Assembly, mine Honour, be not thou united. (*Gen. xl ix. 6.*)

Cease to hear the Instruction that causeth to err from the Words of Knowledge. (*Prov. xix. 27.*)

Enter not into the Path of the Wicked, and stand not in the Way of evil Men.

—Avo

Avoid it, pass not by it, turn from it, and
pass away. (*Prov. iv. 14, 15.*)

Have no Fellowship with the unfruitful Works of
darkness, but rather reprove them. (*Eph. v. 11.*)

Thou shalt not follow a Multitude to do Evil.
(*Exod. xxiii. 2.*)

C H A P. VII.

Concerning the Perfection of Holiness.

L E S S O N I.

Universal Obedience.

LET every one that nameth the Name of Christ
depart from Iniquity. (*2 Tim. ii. 19*)

Follow after Righteousnes, Godliness, Faith,
Love, Patience, Meekness. (*1 Tim. vi. 11.*)

Finally, Brethren, whatsoever Things are true,
whatsoever Things are honest, whatsoever Things
are pure, whatsoever Things are lovely, whatsoever
Things are of good Report; if there be any Virtue;
and if there be any Praise, think on these Things.
(*Phil. iv. 8.*)

Let us lay aside every Weight, and the Sin which
both so easily beset us, and let us run with Patience
the Race that is set before us. (*Heb. xii. 1.*)

Whether ye eat or drink, or whatsoever ye do,
do all to the Glory of God. (*1 Cor. x. 31.*)

L E S S O N II.

Sincerity.

If there be first a willing Mind, it is accepted
according to that a Man hath, and not according
to that he hath not. (*2 Cor. viii. 12.*)

What,

Whatsoever ye do, do it heartily, as to the Lord and not unto Men. (*Colos.* iii. 23.)

For what is the Hope of the Hypocrite, though he hath gained, when God taketh away his Soul? (*Job xxvii. 8.*)

Our Rejoicing is this; the Testimony of our Conscience, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God we have had our Conversation in World. (*2 Cor. i. 12.*)

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—
Truth. (*Jos. xxiv. 14.*)

That ye may be sincere and without Offence, till the Day of Christ. (*Pbil. i. 10.*)

L E S S O N III.

Zeal. -

Strive to enter in at the strait Gate: for many will seek to enter in, and shall not be able. (*Luk. xiii. 24.*)

Give Diligence, to make your Calling and Election sure. (*2 Pet. i. 10.*)

Let your Loins be girded about, and your Lights burning;

—And ye yourselves like unto Men that wait for the Lord. (*Luke xii. 35, 36.*)

Be not slothful, but be ye Followers of them, who through Faith and Patience inherit the Promises. (*Heb. vi. 12.*)

Blessed are they that do hunger and thirst after Righteousness, for they shall be filled. (*Matt. v. 6.*)

L E S S O N IV.

Growth and Excellence.

Furthermore then, we beseech you, Brethren, (saith St Paul) and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so ye would abound more and more. (*1 Thess. iv. 1.*)

And besides this, giving all Diligence, add to our Faith, Virtue; and to Virtue, Knowledge;

— And to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness;

— And to Godliness, brotherly Kindness; and to brotherly Kindness, Charity. (*2 Pet. i. 5, 6, 7.*)

Herein (saith Christ) is my Father glorified, that ye bear much Fruit; so shall ye be my Disciples.

(*John xv. 8.*)

Let your Conversation be as it becometh the gospel of Christ. (*Pbil. i. 27.*)

As he who hath called you is holy, so be ye holy in all manner of Conversation. (*1 Pet. i. 15.*)

L E S S O N V.

Perseverance.

Let us hold fast the Profession of our Faith, without wavering. (*Heb. x. 22.*)

Continue ye in the Faith, grounded and settled, and be not moved away from the Hope of the Gospel. (*Colos. i. 23.*)

If ye continue in my Word (saith Christ) then are ye my Disciples indeed. (*John viii. 31.*)

Let

Let him that thinketh he standeth, take heed lest he fall. (*1 Cor. x. 12.*)

Let us not be weary in well-doing : for in due Season we shall reap, if we faint not. (*Gal. vi. 9.*)

Till I die, I will not remove my Integrity from me.

—My Righteousness I hold fast, and will not let it go : my Heart shall not Reproach me so long as I live. (*Job xxvii. 5, 6.*)

Because Iniquity shall abound, the Love of man shall wax cold.

—But he that shall endure unto the End, the same shall be saved. (*Matt. xxiv. 12, 13.*)

C H A P. - VIII.

Concerning Repentance.

L E S S O N . I.

GOD commandeth all Men, every where, to repent. (*Act. xvii. 30.*)

Wash thine Heart from Wickedness, that thou mayest be saved; How long shall thy vain Thought lodge within thee ? (*Jer. iv. 14.*)

Return unto me ; (saith the Lord) for I have not deemed thee. (*Isai. xliv. 22.*)

Return unto me, and I will return unto you : even as I have done. (*Mal. iii. 7.*)

Repent ye, and believe the Gospel. (*Mark i. 15.* Preface)

Repent, and turn yourselves from all your Transgressions, so Iniquity shall not be your Ruin. (*Ezekiel xviii. 30.*)

Joy shall be in Heaven over one Sinner that repents, more than over ninety and nine just Persons, which need no Repentance. (*Luke xv. 7.*)
Except ye repent, ye shall all likewise perish.
(*Luke xiii. 3.*)

LESSON II.

Examination.

Examine yourselves, whether ye be in the Faith : prove your own selves. (*2 Cor. xiii. 5.*)

Prepare your Hearts unto the Lord. (*1 Sam. vii. 3.*)
Thus saith the Lord of Hosts ; Consider your Ways. (*Hag. i. 7.*)

Let us search and try our Ways, and turn again unto the Lord. (*Lam. iii. 40.*)

Enter thou into thy Chambers, and shut thy Doors about thee. (*Psf. xxvi. 20.*)

Commune with thine own Heart. (*Psf. iv. 4.*)
Let every Man prove his own Work ; and then shall he have Rejoicing in himself. (*Gal. vi. 4.*)

If our Heart condemn us not, then have we Confidence towards God. (*1 John iii. 21.*)

LESSON III.

Confession.

I acknowledge my Transgressions ; and my Sin is ever before me. (*Psf. li. 3.*)

I have sinned, what shall I do unto Thee, O thou Preserver of Men ? (*Job vii. 20.*)

If we say that we have no Sin, we deceive ourselves, and the Truth is not in us ;

— But if we confess our Sins, God is faithful and just

just to forgive us our Sins, and to cleanse us from all Unrighteousness. (*1 John i. 8, 9.*)

I will arise, and go to my Father, and will say unto him ; Father, I have sinned against Heaven and before Thee,

—And am no more worthy to be called thy Son. (*Luke xv. 18, 19.*)

Cover not thy Transgressions, as *Adam*, by hiding thine Iniquity in thy Bosom. (*Job xxxi. 33.*)

He that covereth his Sins shall not prosper : But whoso confesseth and forsaketh them, shall have Mercy. (*Prov. xxviii. 13.*)

LESSON IV.

Resolution.

Surely it is meet to be said unto God,

—If I have done Iniquity, I will do no more. (*Job xxxiv. 31, 32.*)

I am utterly purposed that my Mouth shall not offend. (*Ps. xvii. 3.*)

I will take no wicked Thing in Hand ; I hate the Sins of Unfaithfulness.

—A foward Heart shall depart from me : I will not know a wicked Person. (*Ps. ci. 4, 5.*)

I will wash my Hands in Innocency ; so will I compas thine Altar, O Lord. (*Ps. xxvi. 6.*)

LESSON V.

Amendment.

Thus saith the Lord ; Return ye now, every one from his evil Way, and make your Ways and your Doings good. (*Jer. xviii. 11.*)

from Cast away from you all your Transgressions ;
and make you a new Heart, and a new Spirit : for
ill say why will ye die ?

—For I have no Pleasure in him that dieth, saith
the Lord God : wherefore turn yourselves, and live
(Ezek. xviii. 31, 32.)

Break off thy Sins by Righteousness ; and thine
iniquities by shewing Mercy to the Poor. (*Dan.*
v. 27.)

Wash ye, make you clean, put away the Evil
of your Doings from before mine Eyes : cease to
do Evil :

—Learn to do well. (*Isai. i. 16, 17.*)

Flee from Evil, and do the Thing that is Good :
and dwell for evermore. (*Psal. xxxvii. 27.*)

LESSON VI.

Repentance towards Men.

If thou bring thy Gift to the Altar, and there
rememberest that thy Brother hath ought against
thee ;

—Leave there thy Gift before the Altar, and go
thy Way, first be reconciled to thy Brother, and
then come and offer thy Gift. (*Matt. v. 23, 24.*)

If I have taken any Thing from any Man by false
Accusation, I restore him four-fold. (*Luke xix. 8.*)

If the Wicked restore the Pledge ; give again
that he had robbed ; walk in the Statutes of Life,
without committing Iniquity ; he shall surely live,
he shall not die. (*Ezek. xxiii. 15.*)

C H A P. IX.

Concerning Rewards and Punishments.

L E S S O N I.

Rewards to the Righteous.

GODliness is profitable unto all Things; having Promise of the Life that now is, and of that which is to come. (*1 Tim. iv. 8.*)

All Things work together for Good to them that love God. (*Rom. viii. 28.*)

Thou, O God, wilt keep him in perfect Peace whose Mind is stayed on Thee. (*Isai. xxvi. 3.*)

Many are the Afflictions of the Righteous, but the Lord delivereth him out of them all. (*Ps. xxxiv. 19.*)

Keek Innocency, and take heed unto the Thing that is right; for that shall bring a Man Peace at the last. (*Ps. xxxvii. 38.*)

L E S S O N II.

Punishments to the Wicked.

The Lord shall reward the Doer of Evil according to his Wickedness. (*2 Sam. iii. 39.*)

Is not Destruction to the Wicked, and a strange Punishment to the Workers of Iniquity? (*Job xxxi. 3.*)

They that plow Iniquity, and sow Wickedness, reap the same. (*Job iv. 8.*)

The Spirit of a Man will sustain his Infirmitie, but a wounded Spirit who can bear? (*Prov. xviii. 14.*)

There is no Peace, (saith the Lord) unto the Wicked. (*Isai. xlvi. 22.*)

But the Wicked are like the troubled Sea, where it cannot rest, whose Waters cast up Mire and Ditt. (*Isai. lvii. 20.*)

L E S

L E S S O N III.

The Righteous and Wicked compared.

A good Man obtaineth Favour of the Lord; but a Man of wicked Devices will he condemn. (*Prov. xii. 2.*)

He that walketh uprightly, walketh surely: But he that perverteth his Ways shall be known. (*Prov. x. 9.*)

The Righteousness of the Perfect shall direct his Way: but the Wicked shall fall by his own Wickedness. (*Prov. xi. 5.*)

The Wicked flee when no Man pursueth: but the Righteous are bold as a Lion. (*Prov. xxviii. 1.*)

The Wicked is driven away in his Wickedness: but the Righteous hath Hope in his Death. (*Prov. xiv. 32.*)

When it goeth well with the Righteous, the City rejoiceth; and when the Wicked perish, there is shouting. (*Prov. xi. 10.*)

The Memory of the Just is blessed; but the Name of the Wicked shall rot. (*Prov. x. 7.*)

C H A P. X.

The Conclusion.

LE T us hear the Conclusion of the whole Matter. Fear God and keep his Commandments; for this is the whole Duty of Man.

—For God shall bring every Work into Judgment, with every secret Thing, whether it be Good, or whether it be Evil. (*Eccles. xii. 13, 14.*)

The End of the THIRD PART.



P A R T IV.

*Three HYMNS for Morning, Evening
and Midnight, by the * Author of the Manual
for Winchester Scholars.*

A MORNING HYMN.

A WAKE, my Soul, and with the Sun
Thy daily Stage of Duty run :
Shake off dull Sloth, and early rise
To pay thy Morning Sacrifice.

Redeem thy mis-spent Time that's past ;
Live this Day as if 'twere thy last :
T' improve thy Talents take due Care ;
'Gainst the great Day thyself prepare.

Let all thy Converse be sincere ;
Thy Conscience as the Noon-Day clear ;
Think how th' all-seeing God thy Ways,
And all thy secret Thoughts, surveys.

Wake, and lift up thyself, my Heart,
And with the Angels bear thy Part,
Who all Night long unwearied sing
Glory to the eternal King.

I wake, I wake ; ye heav'nly Choir,
May your Devotion me inspire,
That I, like you, my Age may spend ;
Like you, may on my God attend.

May

* Bishop KENN.

May I, like you, in God delight ;
 Have all Day long my God in Sight ;
 Perform, like you, my Maker's Will :
 O ! may I never more do Ill.

Glory to Thee, who safe hast kept,
 And hast refresh'd me while I slept :
 Grant, Lord, when I from Death shall wake,
 I may of endless Light partake.

Lord, I my Vows to Thee renew ;
 Scatter my Sins as Morning Dew :
 Guard my first Spring of Thought and Will,
 And with thyself my Spirit fill.

Direct, controll, suggest this Day,
 All I design, or do, or say ;
 That all my Powers with all their Might,
 In thy sole Glory may unite.

Praise God, from whom all Blessings flow ;
 Praise him, all Creatures here below ;
 Praise him above, y' Angelick Host ;
 Praise Father, Son, and Holy Ghost.

An EVENING HYMN.

GLORY to Thee, my God, this Night,
 For all the Blessings of the Light.
 Keep me, O keep me, King of Kings,
 Under thy own Almighty Wings.

Forgive me, Lord, for thy dear Son,
 The Ills that I this Day have done ;
 That with the World, myself, and Thee,
 I, ere I sleep, at Peace may be.

Teach me to live, that I may dread
 The Grave as little as my Bed ;
 Teach me to die, that so I may
 Triumphing rise at the last Day.

O may my Soul on Thee repose,
 And with sweet Sleep mine Eye-lids close :
 Sleep that may me more vig'rous make,
 To serve my God when I awake.

When in the Night I sleepless lie,
 My Soul with heavenly Thoughts supply ;
 Let no ill Dreams disturb my Rest,
 No Powers of Darkness me molest.

Let my blest Guardian, whilst I sleep,
 Close to my Bed his Vigils keep ;
 Divine Love into me instil,
 Stop all the Avenues of Ill.

Thought to Thought with my Soul converse,
 Celestial Joys to me rehearse ;
 And in my Stead all the Night long,
 Sing to my God a grateful Song.

Praise God, from whom all Blessings flow ;
 Praise him, all Creatures here below ;
 Praise him above, y' Angelick Host,
 Praise Father, Son, and Holy Ghost.

A MIDNIGHT HYMN.

LORD, now my Sleep does me forsake,
 The sole Possession of me take :
 Let no vain Fancy me illude,
 No one impure Desire intrude.

My Soul, when I shake off this Dust,
 Lord, in thy Arms I will intrust :
 O make me thy peculiar Care ;
 Some heav'nly Mansion me prepare.

Give me a Place at thy Saints Feet,
 Or some fall'n Angel's vacant Seat :
 I'll strive to sing as loud as they,
 Who sit above in brighter Day.

O may I always ready stand,
 With my Lamp burning in my Hand :
 May I in Sight of Heav'n rejoice,
 Whene'er I hear the Bridegroom's Voice.

Glory to Thee, in Light array'd,
 Who Light thy Dwelling-place hast made :
 An immense Ocean of bright Beams
 From thy all-glorious Godhead streams.

The Sun in its Meridian Height
 Is very Darkness in thy Sight :
 My Soul O lighten and inflame
 With Thought and Love of thy great Name.

Blest Jesu ! Thou, on Heav'n intent,
 Whole Nights hast in Devotion spent :
 But I, frail Creature, soon am tir'd,
 And all my Zeal is soon expir'd.

Shine on me, Lord, new Life impart ;
 Fresh Ardours kindle in my Heart ;
 One Ray of thy all-quic'ning Light
 Dispels the Sloth and Clouds of Night.

Lord, lest the Tempter me surprize,
Watch over thine own Sacrifice :
All loose, all idle Thoughts cast out ;
And make my very Dreams devout.

Praise God, from whom all Blessings flow ;
Praise him, all Creatures here below ;
Praise him above, y' Angelick Host ;
Praise Father, Son, and Holy Ghost.

A MORNING PRAYER for a Child *.

Glory be to Thee, O Lord, for all the Blessings
I daily receive from thee ; for thy particular
Preservation and Refreshment of me this Night past ;
but above all, for thy infinite Love in redeeming me
by the precious Blood of thy Son Jesus Christ.

Teach me to believe in thee, to fear thee, and to
love thee with all my Heart ; to worship thee, and
to give thee Thanks ; to honour thy holy Name,
and to serve thee truly all the Days of my Life.

Make me to love my Neighbour as myself ; and
to do to all Men, as I would they should do to me ;
make me obedient to my Parents, and to all my
Governors in Church and State.

Grant, O Lord, that I may order myself lowly
and reverently to all my Betters ; that I may hurt
no Body by Word or Deed ; that I may keep my
Hands from Picking and Stealing, and my Tongue
from Evil-speaking, Lying, and Slandering ; that
I may demean myself with Temperance, Sobriety,
and Chastity ; that I may never covet or desire
other Men's Goods, but learn and labour truly to
get

* Nelson's Devotions.

get my own Living, and to do my Duty in that State of Life, to which it shall please thee, O Lord, to call me. And all this I beg for the Merits of Jesus Christ my Saviour; in whose holy Words I sum up all my Wants, saying,

OUR Father, which art in Heaven; hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespasses, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

THE Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost, be with me this Day, henceforth and for evermore. Amen.

An EVENING PRAYER for a Child.

O Lord God, my heavenly Father, I do humbly implore the Pardon and Forgiveness of all my Sins especially of those I have committed this Day, either in Thought, Word, or Deed, for the Sake of thy Son Jesus Christ.

Cleanse me from all my Wickedness, strengthen my Weakness, that I may overcome all the Temptations that daily surround me.

Assist me, good Lord, by thy Grace, that I may worship thee, serve thee, and obey thee as I ought to do. Supply me with all Things needful while I live in this World, and fit and prepare my Soul for the Happiness of the next. Make me to avoid all Occasions of offending thee; and suffer me not to

be tempted above what I am able ; but defend me in all Dangers both of Body and Soul ; keep me especially from Sin and Wickedness, and from everlasting Death.

I commend to thy Divine Providence all my Friends and Relations ; vouchsafe them all those Graces and Blessings thou knowest most suitable for them.

O thou that never slumberest nor sleepest, watch over me this Night, and refresh me with seasonable Rest, that I may rise the next Morning fit for thy Service.

I return, O Lord, to thee, all Praise and Thanksgiving, for all those Mercies thou hast this Day bestowed upon me. As long as I live I will praise the Lord ; as long as I have any Being I will magnify thy holy Name.

Hear my Prayers, and accept of my Praises for the Sake of my Saviour Jesus Christ ; in whose holy Words I sum up all my Wants.

OUR Father, &c.

The Grace of our Lord Jesus Christ, &c. Amen.

A PRAYER when any Person cometh into
the Church.

A Lmighty and merciful God, of whose only Gift it cometh that thy People do unto thee true and laudable Service ; Grant, I beseech thee, that I may join in the Prayers of thy Church with Reverence and Devotion, and hear thy holy Word with Attention, and obediently follow the same ; that my Thoughts and Desires being fixed on thee,

the

the Words of my Mouth, and the Meditation of my Heart, may be now and ever acceptable in thy Sight, O Lord, my Saviour and Redeemer. Amen.

A P R A Y E R after the Service of the Church
is ended.

O Lord, I beseech thee mercifully receive those Prayers which I have at this Time offered unto thee, and let thy Word take deep Root in my Heart; and be pleased to pardon all those Imperfections that have accompanied my weak Performances. Oh! by the Use of these Means graft in my Heart the Love of thy Name, increase in me true Religion, nourish me with all Goodness, and of thy great Mercy keep me in the same, through Jesus Christ our Lord and Saviour. Amen.

QUESTIONS and ANSWERS out of
The HOLY SCRIPTURES.

Q. WHO made you?
A. GOD.

Q. Who redeemed you?
A. Jesus Christ.

Q. Who sanctifieth you?
A. The Holy Ghost.

Q. Who made the World?
A. GOD.

Q. Out of what did he make it?
A. Out of Nothing.

Q. How did he make it?
A. By his Word.

Q. Why did he make it?
A. For his Glory.

Q. Who was the first Man?
A. Adam.

Q. Who was the first Woman?
A. Eve.

Q. Of what did God make Man?
A.

A. God made Man of the Dust of the Earth.

Q. Of what did God make Woman?

A. Of one of the Man's Ribs.

Q. Where did Adam and Eve dwell?

A. In Paradise.

Q. What cast Adam out of Paradise?

A. Sin.

Q. Who was the best Man?

A. The Man Christ Jesus.

Q. Who killed Abel?

A. His Brother Cain.

Q. Who was the oldest Man?

A. Methusalem.

Q. Who was preserved in the Ark when God drowned the World?

A. Noah, and his Wife and his three Sons, Shem, Ham, and Japhet, and their three Wives.

Q. Who wrestled with God?

A. Jacob.

Q. What was his Name called after he wrestled with God?

A. Israel.

Q. How many Sons had Jacob?

A. Twelve, of whom came the twelve Tribes of Israel.

Q. What were their Names?

A. Reuben, Simeon, and Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, and Dan, Napthali, Gad and Asher; these were the twelve Tribes.

Q. Who was the faithfulst Man?

A. Abraham, who is called the Father of the Faithful.

Q. Who was the meekest Man?

A. Moses.

Q. Who was the hard-heartedest Man?

A. Pharoah.

Q. Who was the patientest Man?

A. Job.

Q. Who was the Man after God's own Heart.

A. David.

Q. Who was the wisest Man?

A. Solomon.

Q.

Q. Who was the strongest Man?

A. Sampson.

Q. Who wrote the Scriptures?

A. Holy Men of God, inspired by the Holy Ghost.

Q. Who was the first Martyr after Christ?

A. Stephen.

Q. What Death did he die?

A. He was stoned.

Q. Where was Christ born?

A. In Bethlehem.

Q. Who was the Mother of our Lord Jesus Christ?

A. The Virgin Mary.

Q. Who was the reputed Father of our Lord Jesus Christ?

A. Joseph, a Carpenter.

Q. Who betrayed his Lord and Master?

A. Judas.

Q. What did he betray him for?

A. For the Love of Money, which is the Root of all Evil.

Q. What became of Judas after he betrayed Christ?

A. He went and hanged himself.

Q. Who denied Christ?

A. Peter.

Q. What became of Peter after he had denied Christ?

A. He went out and wept bitterly.

Q. Who condemned Christ?

A. Pontius Pilate.

Q. Who crucified Christ?

A. The bloody Jews.

Q. Out of whom did Christ cast seven Devils?

A. Mary Magdalen.

Q. Who was the beloved Disciple of Jesus Christ?

A. John.

Q. Who forsook Christ for the Love of the World?

A. Demas.

Q. Who are the best Children?

A. They that fear God, and keep his Commandments, and obey their Parents.

Q.

Q. What joyful Blessing will our Saviour pronounce to them at the last Day ?

A. Come, ye blessed Children of my Father, receive the Kingdom prepared for you from the Beginning of the World.

Q. Who are the worst Children ?

A. They that lie and swear, steal, and break the Sabbath, who despise God, and break his holy and righteous Commandments.

Q. What become of the Wicked when they die ?

A. They are cast into Hell, there to be tormented with the Devil and his Angels.

Q. To how many Virtues does all Religion relate ?

A. Three.

Q. Say them.

A. Faith, Hope, Charity.

Q. Can we obtain these Virtues of ourselves ?

A. No, we must receive them from God.

Q. What does Faith do ?

A. It makes us firmly believe all that God hath revealed to his Church.

Q. How do we know that God ever spoke to Men ?

A. By his Miracles.

Q. Why do we believe what he has told us ?

A. Because he cannot deceive himself, nor us.

Q. What does Hope do ?

A. It makes us expect with Confidence the good Things which God promises us.

Q. What are these good Things ?

A. Grace in this Life, and Happiness in the other.

Q. What is Charity ?

A. The Love of God and our Neighbour.

Q. Which is the greatest of these three Virtues ?

A. Charity ; which in the next World will never have an End.

An EXPLANATION of the TERMS made Use of in
The Whole Duty of Man, and other good Books.

*Q. WHAT is the
Bible ?*

A. The Book of God.

*Q. What is the Old
Testament ?*

A. The antient Reve-
lation of God's Will to
the Jews by the Pro-
phets.

*Q. What is the New
Testament ?*

A. God's latter Reve-
lation of his Will by the
Evangelists and Apostles.

Q. What is an Oath ?

A. An Appeal to God,
for the Truth of what we
say.

*Q. What is the Soul of
Man.*

A. The Soul is the spi-
ritual and immortal Part
of Man, which is the
Cause of all his Actions.

Q. What is Conscience ?

A. Conscience is the
Sense which a Man has
of his Duty to, and Sin
against, God.

Q. What is Grace ?

A. A free Gift or Fa-
vour of God.

*Q. What is a State of
Grace ?*

A. A State of Favour
with God, which is a
State of Salvation.

*Q. What is Martyr-
dom ?*

A. Suffering for a Tes-
timony to the true Reli-
gion.

Q. What is Apostasy ?

A. A renouncing of
the true Religion.

Q. What is an Atheist ?

A. The foolish Man,
that says in his Heart,
There is no God.

Q. What is Orthodoxy ?

A. Right Judgment in
the Truths of Religion.

*Q. What is God's Om-
nipresence ?*

A. His being in all
Places.

*Q. What is God's Om-
niscience ?*

A. His Knowledge of
all Things.

*The Names of the Books of the Old and New
Testament, with the Number of their Chapters.*

G enesis hath Chapters	50	Ecclesiastes hath Chapters	12
Exodus	40	The Song of Solomon	8
Leviticus	27	Isaiah	66
Numbers	36	Jeremiah	52
Deuteronomy	34	Lamentations	5
Joshua	24	Ezekiel	48
Judges	21	Daniel	12
Ruth	4	Hosea	14
1 Samuel	31	Joel	3
2 Samuel	24	Amos	9
1 Kings	22	Obadiah	1
2 Kings	25	Jonah	4
1 Chronicles	29	Micah	7
2 Chronicles	36	Nahum	3
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Esther	10	Haggai	2
Job	42	Zachariah	14
Psalms	150	Malachi	4
Proverbs	31		

The Books of the New Testament.

M atthew hath Chapters	28	1 Timothy hath Chapters	6
Mark	16	2 Timothy	4
Luke	24	Titus	3
John	21	Philemon	1
The Acts	28	To the Hebrews	13
The Epistle to the Romans	16	The Epistle of James	5
1 Corinthians	16	1 Peter	5
2 Corinthians	13	2 Peter	3
Galatians	6	1 John	5
Ephefians	6	2 John	1
Philippians	4	3 John	1
Coloianians	4	Jude	1
1 Theffalonians	5	Revelation	22
2 Theffalonians	3		

RULES for SPELLING.

TO divide an *English* Word rightly into Syllables,
you are to observe what Vowels are in the Word,
and what Consonants are between them.

For there is generally but one Vowel to one Syllable.

* Except. I. There be two Vowels making but
one Sound, called a Diphthong, as (*ai*) in *aim*, or
three Vowels, termed a Triphthong, as (*eau*) in
Beau, &c.

II. Or (*e*) be added to lengthen the former Vowel,
as Wine, Note, &c. Or for Ornament, as *give, &c.*
Or to soften the Sound *c* or *g*, as *Lace, Race, Age,*
Cage, &c.

In these, and such-like Words, which come from
other Languages, (*e*) at the End makes a distinct
Syllable, as in *Chlo-e, Phe-be, Eu-ni-ce, Ga-li-le,*
&c.

R U L E I.

If two Vowels come together, not making a
Diphthong, they must be divided, as *Li-ar, Ru-in.*

* " Six proper double Vowels we allow,
" *Ai, au, and ee, and oi, and oo, and ou,* }
" At th' End of Words write *ay, oy, and ow,* }
" Th' improper double Vowels we declare
" Nine, as *aa, ea, eo, and eu, are;*
" *Ie, oa, oe, ue, and ui.*

A Diphthong is the Meeting or Sounding of two Vowels together, in one Syllable; and if both those Vowels are sounded, the Diphthong is called proper, as *oi* in *Voice, &c.* but if one Vowel only be sounded, it is improper, as *eo* in *People, &c.*

R U L E

R U L E II.

A single Consonant between two Vowels joins to the latter Vowel, except *x*, as *a-bide*, *Max-im*.

R U L E III.

If there be two Consonants that are proper to begin a Syllable, between two Vowels, they must be joined to the latter Vowel, as *Fa-ther*, *Ma-ster*, &c.

R U L E IV.

If there be two Consonants that cannot begin a Syllable, between two Vowels, they must be divided, as *Cham-ber*, *Num-ber*, &c.

R U L E V.

When two of the same Consonants come together in any Words, they must always be parted in Spelling, as *ap-pear*, *ap-ply*.

R U L E VI.

If there be three Consonants between two Vowels, as many of them as are proper to begin a Syllable must be joined to the latter Vowel, as *a-scribe*, *Brim-stone*, *King-dom*.

R U L E VII.

If there be four Consonants between two Vowels, the first at least is always joined to the former Vowel, and as many of the other three as can begin a Syllable must be joined to the latter Vowel, as *in-struc*, *trans-gress*, *Parch-ment*.

Q. Are all Words spelt according to these Rules?

A. All Compounds and Derivatives are excepted.

Q. What do you mean by Compounds?

A. Words made up of two single Words, as *God-head*; or a Word and a Preposition, as *ad-join*, &c.

Q. What Words are called Prepositions?

A. *Ab*, *ad*, *de*, *ex*, *in*, *un*, *dis*, *mis*, *per*, *pro*, *re*, *sub*, *trans*, &c.

Q. How

Q. How must such Words as these be divided?
A. As they were before they were compounded.

Q. What do you mean by Derivatives?
A. Words derived from others; or such as have the Termination ed, en, er, es, est, eth, ing, ation, us, ence, ence, ish, ous, or ly, &c. added.

Q. How are Derivatives spelt?
A. Derivatives, whose Primitives end with a consonant, are spelt as they were before any of these syllables were added to them; and when they double their final Consonant, it may be proper to put the latter Consonant with the Terminations, as blot, blot-ted, &c.

When Words in e final take any of these Terminations, e final is lost, and then a Consonant may be put to the Termination, as write, wri-teft; but if the Syllable be short, the Termination goes by itself, as come, com-ing. When the Termination added begins with the Vowel a, e is retained, as in change-able.

be following TABLE of WORDS, consisting of six and seven Syllables, being designed for Exercises in Spelling, are left for the Scholars to divide according to the preceding RULES.

Accented on the third Syllable.

C eremoniously	Hyperbolically
congregational	Inconveniently
conscientiously	incommunicable
Diametrically	indefatigable
Geographically	inextinguishable
	igno-

ignominiously	superannuated
insufficiency	superciliously
interrogatory	superficially
irrecoverable	supernaturally
insignificancy	supernumerary
Meritoriously	superstitiously
Recommendatory	Valetudinary
Sacrilegiously	Unproportionate

Accented on the fourth Syllable.

Abomination	clarification
abbreviation	cohabitation
accommodation	commemoration
accumulation	communication
adjudication	confabulation
administration	congratulation
alienation	consideration
alleviation	contradistinction
animadversion	continuation
annihilation	corroboration
antediluvian	corruptibility
anticipation	Deliberation
apologetical	delineation
appropriation	denomination
approximation	depopulation
archiepiscopal	determination
arithmetician	dilapidation
articulation	disadvantageous
assassination	discommendation
asseveration	discrimination
association	disingenuity
Capitulation	disobligation
circumlocution	disreputation
circumrotation	dissatisfaction

dissimu-

dissimulation	Justification
Edification	Manifestation
enthusiastical	materiality
equivocation	mathematician
eradication	modification
evaporation	mortification
examination	multiplication
expostulation	Obediential
extenuation	Pacification
Familiarity	participation
fortification	particularity
Generalissimo	peculiarity
geometrician	predestination
glorification	premeditation
gratification	pronunciation
Heterogeneous	propitiation
hieroglyphical	purification
historiographer	Qualification
humiliation	Ratification
Illumination	rationality
imagination	recommendation
impartiality	regeneration
impetuosity	representation
improbability	retaliation
incomprehensible	Sanctification
indisposition	semidiameter
infallibility	signification
infatuation	solicitation
insinuation	subordination
interposition	superintendency
interpretation	superiority
investigation	Transfiguration
irregularity	uncircumcision
irreconcileable	universality

Words of seven Syllables, accented on the fifth Syllable

Antitrinitarians	insuperability
Circumambulation	irrationality
consubstantiation	Male-administration
Discontinuation	misrepresentation
Excommunication	Naturalization
exemplification	Predetermination
Immensurability	Recapitulation
immateriality	reconciliation
impenetrability	re-examination
indivisibility	Superannuation
incorruptibility	supernaturality
indefectibility	Transubstantiation
indetermination	Valetudinarian

Of POINTING, or the Use of STOPS.

THAT we may read, write, and understand distinctly, Orthography teaches us how to use the Stops or Points of Distinction, which are Six:

A Comma	(,)	A Period	(.)
A Semicolon	(;)	An Interrogation	(?)
A Colon	(:)	An Exclamation	(!)

A *Comma* makes but small Distinction, while the Reader may tell One.

A *Semicolon* makes a full Distinction, while the Reader may tell Two.

A *Colon* makes a fuller Distinction, while the Reader may tell Three.

A *Period* makes the fullest Distinction, while the Reader may tell Four, and concludes the Sentence causing the next Word to begin with a Capital.

An *Interrogation* asks a Question, as, *Who will read this?*

An *Exclamation* is used at any sudden Cry or Wondering, as, *O the Cares of Men!*

*A short Admonition to ALL, and especially to
MASTERS of FAMILIES*.*

“ **A**MONGST the many growing Vices of this profane Age, one wretched and ungodly Custom is too common; viz. of People falling to their Meals as Beasts do to their Fodder, without any Thoughts of God, or Thanks for his Blessings. — And even too many of those, who have not quite laid aside this Christian Duty, perform it after such a slight and negligent Manner, as makes it as sinful as the Omission.

“ When a Man, like ourselves, bestows a Favour we naturally give him Thanks. — Are not Food and Health, and the Supports of Life mighty Blessings? — Is not God the sole Giver of these? — Are they not worth asking, and giving Thanks for? — This shews plainly, that this Sin, being against the very natural Notions of Sense and Gratitude, is of the Devil: who makes the Table of too many to become a Snare and a Curse to them by Intemperance, Gluttony, and Drunkenness,

“ All Christians, who have any Regard to the Example of their Saviour, who always glorified God and gave him public Thanks for his Bless-

* From the Bishop of Sodor and Man's excellent Book, *The Knowledge and Practice of Christianity made Easy.*

“ ings;

“ ings;—or to the Example of St *Paul*, who would
 “ not omit this Duty, though in Bonds, and in
 “ the Presence of a numerous Company of Hea-
 “ thens:—All Christians, seeing the Reasonableness
 “ of this Duty, and the Sin of omitting it, or of
 “ not performing it after a serious Manner, will be
 “ inexcusable before God, if they neglect to glo-
 “ rify him at their daily Meals.

“ Now that the most unlearned may not want
 “ Words to express their Thanks, and beg God’s
 “ Blessing, upon themselves, and their daily Food,
 “ these following may be made use of.”

Grace before our Meals.

O GOD, who givest Food unto all Flesh, grant
 that we may receive these thy Gifts with thy
 Blessing, and use them with Sobriety and thankful
 Hearts, through Jesus Christ our Lord. *Amen.*

Grace after our Meals.

MAKE us truly thankful, O Lord, for our
 daily Bread, and for all other Mercies which
 we receive; and help us to love and serve Thee, the
 Giver of all Good, for Jesus Christ’s Sake. *Amen.*

Or This.

BLESSED be the Lord for providing so well for
 us: May his Grace make us ever mindful of
 the Wants of others, and give us the Bread that
 nourisheth to eternal Life, through Jesus Christ
 our Lord. *Amen.*

The End of the FOURTH PART.

T H E

T H E

Young Christian Instructed:

O R, T H E

CHURCH CATECHISM

E X P L A I N E D,

By Way of Q U E S T I O N and A N S W E R;

A N D

Confirmed by S C R I P T U R E P R O O F S.

DIVIDED into FIVE PARTS and TEN SECTIONS.

Wherein a plain and rational Account is given of,

- | | |
|------------------------------------|-----------------------------------|
| I. THE CHRISTIAN CO-
VENANT. | IV. THE CHRISTIAN PRAY-
ER. |
| II. THE CHRISTIAN FAITH. | V. THE CHRISTIAN SACRA-
MENTS. |
| III. THE CHRISTIAN OBE-
DIENCE. | |

Collected from the best DIVINES, by the Author of
The Child's Christian Education.

L O N D O N:

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and *Key* in Ave-Mary Lane, near Stationer's Hall.
MDCCLIX.

T H E

INTRODUCTION.

Q. **W**HAT do you mean by a Catechism?

A. I mean such an Instruction as is made by way of Question and Answer.

Q. What then do you understand by the Church Catechism?

A. I understand by it, such an Instruction in the Principles of the Christian Religion.

Q. Why is this Catechism to be learned before we be brought to be confirmed by the Bishop?

A. Because at that Time we are to take upon ourselves the Vows made for us, by our Sureties in Baptism; which we cannot be truly said to do, without understanding them as they are here explained to us in this Catechism.

Q. Is the Catechizing of young Persons of great Advantage to them?

A. Yes; such an early Instruction is the most likely Means to preserve them from all Sin and Wickedness.

Q. How do you prove this from Scripture?

A. Train up a Child in the Way he should go, and when he is old he will not depart from it, Prov. xxii. 6.

Q. Into how many Parts is the Church Catechism divided?

A. Five. 1st, An Account of the Privileges we are admitted to, and the Vows we make at our Baptism. 2^{dly}, The Creed or Articles of our Faith. 3^{rdly}, The Commandments we are to observe. 4^{thly}, The Lord's Prayer. 5^{thly}, The Sacraments which Christ hath ordained in his Church.

PART I.

The CHRISTIAN COVENANT.

SECT I.

Of the Benefits of BAPTISM: Or, the Mercies afforded on
GOD's Part.

1. Q. **W**HAT is your Name?

A. N. or M.

2. Q. What do you call this Name, by which you answer?

A. My Christian Name.

3. Q. Why do you call it your Christian Name?

A. Because it was given me in my Baptism, when I was made a Christian.

4. Q. What is a Christian?

A. A Disciple or Scholar of *Jesus Christ*.

5. Q. Why is the Name that was given you at your Baptism, demanded of you rather than that of your Family?

A. Because it puts me in mind both of the Privileges and Duty of a Christian.

VI. Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptism, wherein I was made a Member of *Christ*, the Child of God, and an Inheritor of the Kingdom of Heaven.

7. Q. Why is it asked, who gave you that Name?

A. To put me in mind of the Faith I at my Baptism professed, and the Duty I promised by my Godfathers and Godmothers to perform.

8. Q. Why are they called your Godfathers and Godmothers, that gave you your Christian Name?

A. Because they presented me to God, thro' *Christ* in my Baptism, and gave Security to the Church for my Christian Education.

9. Q. What were the Privileges you received by being baptized?

A. Through God's Grace, I was made in my Baptism, First, *A Member of Christ*.

Secondly, *The Child of God*. And,

Thirdly, *An Inheritor of the Kingdom of Heaven*.

10. Q. Why are you said to be made a Member of *Christ*, the Child of God, and an Inheritor of the Kingdom of Heaven?

A. Because I was not so born, but made so by Baptism.

11. Q. How do you prove this from Scripture ?

A. From Eph ii. 3. *And were by Nature the Children of Wrath.*

John i. 12, 13. *As many as received him, to them gave he Power [Privilege] to become the Sons of God,—who were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.*

12. Q. What is it to be a Member of Christ ?

A. It is to be one of his Church, and thereby joined to Christ as our Head.

13. Q. Why is a Member of Christ's Church said to be a Member of Christ ?

A. Because his Church is, in Scripture, compared to a natural Body ; whereof he is the Head, and his Disciples are the Members.

14. Q. Where is the Church called the Body of Christ, and Christ the Head of that Body ?

A. In Eph. i. 22, 23.—*And gave him (that is Christ) to be the Head over all Things to the Church—which is his Body.*

15. Q. What Way of admitting Members into the Church did Christ appoint, and his Disciples always use ?

A. Baptism.

16. Q. Have you any Text of Scripture, which teaches you, that you are made a Member of Christ's Body or Church by your Baptism ?

A. Yes ; St Paul says, 1 Cor. xii. 13. *By one Spirit are we all baptized into one Body : And ver. 27. Ye are the Body of Christ, and Members in particular.*

17. Q. What is it to be a Child of God ?

A. It is to be one whom God hath taken into Favour thro' Christ, and is said upon that Account, to love him in an especial Manner, as a Father does his Child.

18. Q. Why are you said first to be a Member of Christ, and then a Child of God ?

A. Because by being a Member of Christ, I became a Child of God.

19. Q. How do you prove from Scripture, that by Baptism you are made a Child of God ?

A. Gal. iii. 26, 27. *Ye are all the Children of God by Faith in Christ Jesus: For as many of you as have been baptized into Christ have put on Christ.*

20. Q. What is meant by being an Inheritor of the Kingdom of Heaven ?

A. By

A. By being a Child of God, if I lead a Christian Life, I am intitled to the Kingdom of Heaven; as an Heir is to his Father's Estate.

21. *Q.* How do you prove by Scripture, that from your being made a Member of Christ, and the Child of God, at your Baptism, you have a Covenant Title to be an Inheritor or Heir of the Kingdom of Heaven?

A. From Rom. viii. 16, 17. *We are the Children of God: And if Children, then Heirs; Heirs of God, and joint Heirs with Christ.*

Luke xii. 32. *Fear not little Flock, for it is your Father's good Pleasure to give you the Kingdom.*

1 John ii. 25. *And this is the Promise that he has promised us, even eternal Life.*

S E C T II.

Of the Vow of BAPTISM: Or the Conditions required on our Part; and the Obligations we lie under to fulfil them.

1. *Q.* YOU have told me what Privileges you have by being baptized; but cannot you forfeit them?

A. I cannot lose them, if I keep the Promises made for me, when I was baptized.

II. *Q.* What did your Godfathers and Godmothers then for you?

A. They did promise and vow three Things in my Name. First, that I should renounce the Devil and all his Works; the Pomps and Vanities of this wicked World; and all the sinful Lusts of the Flesh. Secondly, That I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

3. *Q.* What is it that you here promise to renounce?

A. I promise to renounce the three spiritual Enemies to my Happiness in this Life, and that which is to come, which are the Devil, the World, and the Flesh.

4. *Q.* What do you mean by renouncing these?

A. Hating them in my Heart, and rejecting and guarding against them in my Life and Actions, so as not to follow, or be led by them.

5. *Q.* What do you mean by the Word Devil?

A. All the fallen Angels, who are become evil Spirits.

6. *Q.* Why do you call them by one single Name?

A. Because they are all united in the same Rebellion against God; and are governed by one Head, which is called the Devil.

7. Q. Why are you in the first Place required to renounce the Devil?

A. Because he is a bitter Enemy to our Saviour, and the most dangerous Enemy to us.

8. Q. What do you mean by the Works of the Devil?

A. All Manner of Sin and Wickedness; particularly those Sins which the Devil himself is especially charged with; such as Idolatry, Witchcraft, Murder, Cruelty, Malice, Revenge, Pride, Envy, Strife, Lying, and tempting others to Sin, &c.

9. Q. Why are Sin and Wickedness called the Works of the Devil?

A. Because he first sinned himself, then seduced others to Sin, and doth still tempt to it.

10. Q. How do you prove from Scripture, that it is required of Christ's Disciples to renounce the Devil and all his Works?

A. From Eph. iv. 27. *Neither give Place to the Devil.*

2 Tim. ii. 19.—*Let every one that nameth the Name of Christ depart from Iniquity.*

1 John iii. 8. *He that committeth Sin is of the Devil; for the Devil sinneth from the Beginning. For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil.*

11. Q. What is the second Enemy, which, at your Baptism, you promised to renounce?

A. This wicked World, with its Pomps and Vanities.

12. Q. Why do you call the World (the Work of God's Hands) a wicked World?

A. " Not because it is in itself so; but because of the " Wickedness it tempts to, and the evil Use it is put to, by " wicked Men."

13. Q. What do you mean by the Pomps and Vanities of this World?

A. The Honours, Glory and Grandeur of this earthly State; together with the Possessions, Riches and Pleasures the World affords, so far as they lead us to sin against God.

14. Q. How do you prove that you are obliged to renounce the Pomps and Vanities of this World?

A. From 1 John ii. 15, 16. *Love not the World, neither the Things that are in the World. If any Man love the World, the Love of the Father is not in him.*

— *The Pride of Life is not of the Father, but is of the World.*

15. Q.

15. Q. What is the third Enemy you promised to renounce?

A. The sinful Lusts of the Flesh.

16. Q. What do you understand by the sinful Lusts of the Flesh?

A. " All those sensual Desires and Inclinations, whereby we are disposed to those Sins which are in a peculiar Manner called in Holy Scripture the Works of the Flesh; such as Uncleanness, Gluttony and Drunkenness."

17. Q. How do you prove that you are to resist all the Desires of unlawful Pleasures, mortify and govern your disorderly Inclinations, and corrupt Nature inwardly delighting in them?

A. From Rom. viii. 13. *If ye live after the Flesh, ye shall die; but if ye through the Spirit do mortify the Deeds of the Body, ye shall live.*

Gal. v. 24. *They that are Christ's have crucified the Flesh, with the Affections and Lusts.*

1 Pet. ii. 11. *I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul.*

18. Q. What is the second Duty you were at your Baptism obliged to perform?

A. To believe all the Articles of the Christian Faith.

19. Q. What Proofs have you of your being obliged to do so?

A. From Mark xvi. 16. *He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.*

1 John iii. 23. *This is his Commandment, that we should believe on the Name of his Son Jesus Christ.*

20. Q. What is the third Duty you promised at your Baptism to do?

A. To keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

21. Q. What Proof have you of your being obliged to do this?

A. From John xiv. 15. *If ye love me keep my Commandments.*

Eph. ii. 10. *We are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained, that we should walk in them.*

XXII. Q. Dost thou not think that thou art bound to believe, and do as they have promised for thee?

A. Yes, verily, and by God's Help so I will. And I heartily thank our heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Life's End.

23. Q. Why do you think yourself bound to believe and do what your Godfathers and Godmothers promised for you ?

A. Not only because they acted in my Name ; but because what they promised on my Behalf would otherwise have been my Duty and Interest to have fulfilled, without such Promise.

24. Q. Are you resolved to do and perform what they promised for you ?

A. Yes, by God's Help ; for otherwise, I shall forfeit the Blessings belonging to that State, to which I was, by my Baptism, called and admitted.

25. Q. What is that State ?

A. A State of Salvation.

26. Q. Why do you call it a State of Salvation ?

A. Because I have thereby all the Means necessary to Salvation.

27. Q. How do you prove this from Scripture ?

A. From Rom. i. 16. *The Gospel is the Power of God to Salvation to every one that believeth.*

2 Tim. iii. 15. *From a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation.*

28. Q. Thro' whom hath God called you to this State of Salvation ?

A. Thro' Jesus Christ, and put me into it by Baptism.

29. Q. How do you prove this from Scripture ?

A. From Titus iii. 4, 5. *The Kindness and Love of God our Saviour towards Man appeared, not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost.*

30. Q. How do you think to be enabled to do, and continue in the Performance of what was required of you at your Baptism ?

A. I depend on God's Grace to prevent, assist, and confirm me.

31. Q. What Reason have you for so doing ?

A. From John xv. 5. *Without me ye can do nothing.*

2 Cor iii. 5. *Not that we are sufficient of ourselves to think any Thing as of ourselves ; but our Sufficiency is of God.*

32. Q. How do you think to obtain God's Grace ?

A. By Prayer

33. Q. What Reason have you to think that by Prayer you shall obtain it ?

A. From Luke xi. 9. *Ask and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.*

P A R T II.

The C H R I S T I A N F A I T H .

Of the C R E E D ; particularly what we are to believe concerning GOD the F A T H B R .

1. Q. **T**H E second Thing you promis'd, was to believe all the Articles of the Christian Faith; what do you mean by the Christian Faith?

A. The Doctrine contained in the Holy Scriptures, and particularly in the New Testament.

2. Q. What do you mean then by the Articles of the Christian Faith?

A. I thereby mean such Points of Christian Doctrine as are necessary to be believed in order to Salvation, and which are called the Principles of the Doctrine of Christ. *Hebrews vi. 1.*

3. Q. How do you prove that you are bound openly to profess these Articles, as well as inwardly to believe them.

A. From Rom. x. 9, 10. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God hath raised him from the dead, thou shalt be saved.*

For with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation.

4. Q. Why is the believing these Articles of the Christian Faith required of us in the second Place, between renouncing the Works of the Devil, and obeying the Commandments of God?

A. Because we must first renounce all Wickedness, before we can be disposed to receive or believe the Truth as it is in Christ Jesus; and we must first know and believe what is right, before we can practise it.

5. Q. Where are these Articles of the Christian Faith to be found?

A. In the Apostles Creed.

VI. Q. Rehearse this Creed.

A. *I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: He descended into Hell; the third Day he rose again from the Dead:*

He ascended into Heaven, and sitteth at the Right Hand of God the Father Almighty. From thence he shall come to judge the Quick and the Dead. I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the Forgiueness of Sins, the Resurrection of the Body, and the Life everlasting.

Amen.

7. Q. What is the Meaning of the Word Creed?

A. Creed is the same with Belief.

8. Q. Why is it called the Apostles Creed?

A. Either because it contains Doctrines delivered by the Apostles; or because it was, as to its main Branches, composed near the Apostles Times.

9. Q. How is it you are to believe the Articles of your Faith, as they are here summed up?

A. When I say, *I believe*, (as I am understood to do to every Article of this Creed, I mean, that I receive it as true upon God's Authority, having my Heart duly influenced thereby.

10. Q. Why do you say, *I believe*, and not *we believe*; as when you pray you say, *Our Father, &c.*

A. Because I cannot certainly tell whether another Man does truly believe these Articles or no; and therefore cannot with an Assurance of Faith say, *We believe*.

XI. Q. What dost thou chiefly learn by these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me, and all the World. Secondly, In God the Son, who hath redeemed me, and all Mankind. Thirdly, In God the Holy Ghost, who sanctifieth me, and all the Elect People of God.

12. Q. What do you observe from these three Parts into which the Creed or Belief is divided?

A. 1. I observe a Distinction of Persons; the Father, the Son, and the Holy Ghost.

2. That these three Persons are equally God: The Father is God, the Son is God, and the Holy Ghost is God.

3. A Difference of Offices or Operations: The Father creates, the Son redeems, and the Holy Ghost sanctifies.

13. Q. What Proof have you that these three distinct Persons are of the same Divine Nature?

A. From 1 John v. 7. *For there are three that bear Record in Heaven; the Father, the Word, and the Holy Ghost; and these three are one.*

14. Q. What does the first Branch of the Creed treat of?

A. God

A. God the Father, and his Work of Creation.

15. Q. What is God?

A. God is an Infinite, Eternal, and Incomprehensible Spirit; having all Perfections in and of himself.

16. Q. What Proof have you of God's being a Spirit?

A. From John iv. 24. *God is a Spirit.*

1 Tim. vi. 16. *Whom no Man hath seen, nor can see.*

17. Q. What Proof have you for his being Infinite?

A. From 1 Kings viii. 27. *Behold, the Heaven of Heavens cannot contain Thee.*

Jerem. xxiii. 24. *Do not I fill Heaven and Earth? saith the Lord.*

18. Q. How do you prove God to be Eternal?

A. From Psalm xc. 2. *From Everlasting to Everlasting thou art God.*

19. Q. How do you prove God to be Incomprehensible?

A. From Job xi. 7. *Canst thou by searching find out God? Canst thou find out the Almighty unto Perfection?*

20. Q. How do you prove that God hath all Perfections in and of himself?

A. From Exod. iii. 14. *I am that I am.*

21. Q. What Proof have you that there is but one such God?

A. From 1 Cor. viii. 4. *There is none other God but one.*

Eph. iv. 6. *One God and Father of all, who is above all, and thro' all, and in you all.*

22. Q. How is God said to be a Father?

A. 1. As he created all Things; *God the Father, of whom are all Things.* 1 Cor. viii. 6.

2. As he is the Father of our Lord Jesus Christ; *Blessed be God, even the Father of our Lord Jesus Christ.* 2 Cor. i. 3.

3. As he is the Father of us Christians; *having predestinated us unto the Adoption of Children by Christ Jesus.* Eph. i. 5.

23. Q. Why do you call God Almighty?

A. Because He hath all Power in himself of doing all Things; and as all other Things or Beings derive their Power from him.

24. Q. How do you prove this?

A. From Psalm lxii. 11. *Power belongeth unto God.*

Job xlvi. 2. *I know that thou canst do every Thing.*

2 Chron. xx. 12. *O our God, we have no Might, but our Eyes are upon thee.*

25. Q. What is meant by Heaven and Earth?

A. The World and all Things that are therein; as appears
fr m

from Acts iv. 24. *Lord, thou art God, which hast made Heaven and Earth, and the Sea, and all that in them is.*

26. Q. Of what did God make the World ?

A. Out of nothing.

27. Q. How do you prove this ?

A. From Heb xi. 3. *The Things which are seen, were not made of Things which do appear.*

28. Q. How is the World preserved ?

A. By the same Divine Power that made it.

29. Q. How do you prove this ?

A. From Nehem. ix. 6. *Thou, even Thou art Lord alone. Thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth, and all Things that are therein, the Seas, and all that is therein, and thou preservest them all.*

S E C T IV.

What we are to believe concerning GOD the SON.

1. Q. **W**HAT does the second Part of the Creed treat of ?
A. Of God the Son, and the Work of Redemption; His Humiliation and Exaltation.

2. Q. Whence do you gather the Necessity of believing in Jesus Christ ?

A. From Christ's own Command, John xiv. 1. *Ye believe in God, believe also in me.* And,

John viii. 24. *If ye believe not that I am he, you shall die in your Sins.*

3. Q. How is God the Son described ?

A. 1st, By his Name and Offices, *Jesus Christ.*

2dly, By his Generation, His only Son.

3dly, By his Relation to us, and Dominion over us, Our Lord.

4. Q. What does the Name *Jesus* signify ?

A. It signifies a Saviour.

5. Q. Why was he called *Jesus* ?

A. Because he was to save his People from their Sins. Matt. i. 21.

6. Q. What does the Word *Christ* signify ?

A. It signifies Anointed, and is the same with *Messias*.

7. Q. To what was *Jesus* anointed ?

A. To the three Offices of King, Priest, and Prophet.

8. Q. Why was he anointed to these Offices ?

A. In Imitation of the *Jesus*, whose Custom it was, to admit them to these Offices by anointing them with Oil.

9. Q. Was our Saviour anointed in the same Manner to these Offices ?

A. No ; he was anointed, or set apart to them by the Holy Ghost, which he received from God.

10. Q. How do you prove he was anointed with the Holy Ghost ?

A. From Acts x. 38. *God anointed Jesus of Nazareth with the Holy Ghost, and with Power.*

11. Q. How is he a King ?

A. As he governs and protects his Church.

12. Q. How is he a Priest ?

A. In first offering himself for us as a Sacrifice, and always interceding for, and blessing his Church.

13. Q. How is he a Prophet ?

A. As he first instructed his Church most perfectly in the Will of God ; and as he still teaches it by his Word and Ministry.

14. Q. How do you prove that Jesus is the Christ, or Messias.

A. From John vi. 69. *We believe and are sure, that thou art that Christ, the Son of the Living God.*

15. Q. You said that Christ was here described by his Generation ; whose Son therefore is he ?

A. The only Son of God.

16. Q. How do you prove this ?

A. 1 John iv. 9. *In this was manifested the Love of God towards us ; because that God sent his only begotten Son into the World, that we might live through him.*

17. Q. How is Christ the only Son of God ?

A. As he was conceived and born of a pure Virgin, by the extraordinary Power of God.

18. Q. How is he said to be our Lord ?

A. As he is in a peculiar Manner the Lord and Head of his Church ; and also because we solemnly engaged at our Baptism to serve and obey him.

19. Q. What do you observe farther relating to God the Son ?

A. I observe the Humiliation of our Saviour

Christ. —

20. Q. What are the Degrees of his Humiliation ?

A. His Incarnation, Death and Burial.

21. Q. How was Christ, or the eternal Son of God, made Man ?

*His Humili-
ation.*

A. By

A. By the Union of the human Nature to the Divine in one Person.

22. *Q.* How do you prove that Christ did thus become Man?

A. From Heb. ii. 16. Verily he took not on him the Nature of Angels; but he took on him the Seed of Abraham. And,

John i. 14. *The Word was made Flesh.*

23. *Q.* How was this accomplished?

A. By the powerful Operation of the Holy Ghost.

24. *Q.* How do you prove this?

A. From Luke i. 35. *The Holy Ghost shall come upon Thee, and the Power of the Highest shall overshadow Thee.*

25. *Q.* Why was Christ thus form'd, and conceived by the Holy Ghost?

A. That he might take out Nature, without the Corruption of it.

26. *Q.* Whence did he derive his bodily Substance?

A. From the Body of the Virgin Mary; therefore he is said to be the Seed of the Woman. Gen. iii. 15.

27. *Q.* Why was Christ born of a Virgin?

A. For the fulfilling of a Prophecy; Isaiah vii. 14. *Bebold, a Virgin shall conceive and bear a Son: And perhaps for the Sacredness of it.*

28. *Q.* Why did Christ thus take our Nature, and become Man?

A. In order to discharge the Office of a Mediator, so that he might die, and being one of the same Nature with those he died for, might make an Atonement for Sin.

29. *Q.* How do you prove this?

A. From Heb. ii. 9. *But we see Jesus who was made a little lower than the Angels, for the suffering of Death. And Verse 17. Wherefore in all Things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Priest in Things pertaining to God, to make Reconciliation for the Sins of the People.*

30. *Q.* For what Reason did our Saviour suffer Death?

A. That by the Shedding of his Blood, he might make an Atonement for Sin.

31. *Q.* How do you prove that Christ made a sufficient Satisfaction or Atonement for the Sins of the World, by his Sufferings?

A. From Heb. ix. 26. *He put away Sin by the Sacrifice of himself. And 1 John ii. 2. He is the Propitiation for our Sins.*

32. *Q.* Why is Christ said to suffer under Pontius Pilate?

A. To

A. To signify the Time of his Death, and the Accomplishment of the Prophecies concerning it.

33. Q. How do you prove that Christ fulfilled any Prophecy in his Death?

A. From Acts iii. 18. *These Things which God before had shewed by the Mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.*

34. Q. Who was Pontius Pilate?

A. The Governor of Judea, under Tiberius the Roman Emperor.

35. Q. What Sort of Death did Christ suffer?

A. He was crucified.

36. Q. How was that done?

A. By nailing his Hands and Feet to a Cross of Wood set upright in the Ground, till he there languished and died.

37. Q. Why did he suffer that kind of Death?

A. Because being of all others the most grievous and scandalous Death, he thereby shew'd the heinous Nature of Sin, and God's great Hatred of it.

38. Q. Why is it said our Saviour died?

A. To shew that his Body, when alive, was really united to his Soul.

39. Q. Why is it also added, he was buried?

A. This is added, farther, to confirm the Certainty of his Death.

40. Q. What is meant by his descending into Hell?

A. As his Body was laid in the Grave, so his Soul departed into the State of separate Souls; being resigned into the Hands of God who gave it.

41. Q. Wherein does our Saviour's Exaltation

Christ's Exaltation.

on consist? A. 1st, In his Resurrection. 2^d, Ascension. 3^d, His Glorification. 4th, His coming to Judgment.

42. Q. What is the Resurrection of Christ?

A. It is the restoring him to Life, by uniting the same Soul to the same Body.

43. Q. How do you prove that our Saviour rose again from the Dead?

A. From Acts ii. 24. *Whom God hath raised up, having ended the Pains of Death.*

Rev. i. 18. *I am he that liveth, and was dead.*

44. Q. When did our Lord rise?

A. On

A. On the third Day after he died, which was the first Day of the Week, and was thence called the Lord's Day.

45. Q. Why did our Saviour rise the third Day.

A. To fulfil what himself had told his Disciples, that he must be killed and raised again the third Day. Matt. xvi. 21.

46. Q. Does this Article of Christ's Resurrection any way assure us of ours?

A. Yes: It is a Pledge to us of our Resurrection.

47. Q. How do you prove this?

A. From Rom. viii. 11. *He that raised up Christ from the Dead, shall also quicken your mortal Bodies.*

48. Q. Does not this Article likewise give us a fuller Assurance of our Redemption and Justification?

A. Yes: We are told Rom. iv. 25. *That he was raised again for our Justification.*

49. Q. What is the next Branch in our Saviour's Exaltation?

A. His Ascension.

50. Q. After what Manner did our Saviour ascend into Heaven?

A. He ascended in a bodily and visible Shape.

51. Q. How do you prove this?

A. From Acts i. 9. *While they beheld, he was taken up, and a Cloud received him out of their Sight.*

52. Q. What is the third Branch of his Exaltation?

A. His Glorification, or Sitting at the Right Hand of God.

53. Q. You said before that God was a Spirit, and therefore has no Body or Hands; How then can Christ be said to sit at his Right Hand?

A. When I say Christ sits at God's Right Hand, I thereby mean, his being exalted to the highest Dignity and Power under God the Father.

54. Q. How is this proved from Scripture?

A. From 1 Pet. iii. 22. *Who is gone into Heaven; and is at the Right Hand of God, Angels, and Authorities, and Powers, being made subject unto him.*

55. Q. What does Christ do at the Right Hand of God?

A. He appears in the Presence of God for us, as our Mediator, Intercessor, and Advocate.

56. Q. Upon what Ground is he our Mediator or Advocate with God?

A. Upon the Account of his Death and Sufferings, which he underwent for us.

57. Q. How do you prove this?

A. From

Q. H

A. From Heb. ix. 12. *By his own Blood he entered in once into the holy Place, having obtained eternal Redemption for us.*

58. Q. How do you prove that Christ is the alone Mediator ?

A. From 1 Tim. ii. 5. *There is one Mediator between God and Man, the Man Christ Jesus.*

59. Q. Why is Christ the alone Mediator ?

A. He only can be so, as partaking of both Natures, God and Man ; and having alone made Atonement for Sin by his Blood.

60. Q. Christ being thus ascended, will he ever return to the Earth ?

A. Yes : And herein consists the last Branch of his Exaltation.

61. Q. From whence will he come ?

A. From Heaven ; that being the Place where he is to sit at God's Right Hand, *until the Time of the Restitution of all Things* Acts iii. 21.

62. Q. To what End will he come from Heaven ?

A. To judge both the Quick and Dead.

63. Q. What do you mean by the Quick and Dead ?

A. By the Quick, I mean all such as shall be found alive, when Christ comes to Judgment ; and by the Dead, those that have died in all foregoing Ages.

64. Q. How is this proved from Scripture ?

A. From Acts x. 42. *It is he which was ordained of God to be the Judge of Quick and Dead.*

65. Q. For what shall he judge them ?

A. For all Things, whether secret or open.

66. Q. How do you prove this ?

A. From 2 Cor. v. 10. *We must all appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.*

Eccl. xiii. 14. *God shall bring every Work into Judgment, with every secret Thing, whether it be Good or whether it be Evil.*

S E C T. V.

Of God the HOLY GHOST, and the remaining Articles of the Creed.

Q. **W**H O is the Holy Ghost ?

A. He is the third Person in the sacred and undivided Trinity.

Q. How is this proved ?

A. From

A. From Matt. xxviii. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

3. Q. What do you mean by the Word Ghost ?

A. Ghost is the same with Spirit.

4. Q. Why is he called the Holy Ghost ?

A. He is so called, not in respect of his Nature, since the other two Persons are equally holy in themselves ; but on the Account of his Office, which is, in Christ's Stead, to sanctify or make holy the Church.

5. Q. How do you prove that you are sanctified by the Holy Ghost ?

A. From 1 Cor. vi. 11. *But ye are washed, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

6. Q. You say you believe there is a holy Catholick Church; what do you mean by Church ?

A. I mean a Society of such Persons, as being admitted into the Fellowship of Christ's Gospel, profess his Faith, and are united to him as their Head.

7. Q. What does the Word Catholick signify ?

A. It signifies General or Universal.

8. Q. Why is the Christian Church called Catholick ?

A. To distinguish it particularly from the Jewish or Patriarchal Church, which was confined to one Nation ; whereas the Christian Church is extended to all Nations.

9. Q. How do you prove that this Christian Church is Catholick in this Sense, or extended to all Nations ?

A. From Luke xxiv. 27. *Repentance and Remission of Sins is preached in Christ's Name among all Nations, whether they be Jews or Gentiles, bond or free.*

10. Q. Why is the Church called Holy ?

A. As it is taken into a holy Covenant with God, whereby all the Members of it are under an Obligation of living holily.

11. Q. How do you prove God requires Holiness of the Members of the Christian Church ?

A. From 1 Thess. iv. 7. *God hath called us unto Holiness.*

Heb. xii. 14.—*And Holiness, without which no Man shall see the Lord.*

12. Q. What are the Privileges belonging to this holy Catholick Church ?

A. They are four. 1st, *The Communion of Saints.* 2d, *The Forgiveness of Sins.* 3d, *The Resurrection of the Body.* And 4th, *The Life Everlasting.*

13. Q. What is the first Privilege ?

A. T

A. The Communion of Saints.

14. Q. Who do you understand by Saints ?

A. Tho' Christians in general are sometimes called Saints in Scripture, yet by Saints I understand more especially such Christians, as prove themselves to be living Members of Christ's Body by a lively Faith, and a holy Life.

15. Q. Wherein does the Communion of these Saints consist ?

A. In their mutual Love, praying for, and assisting one another; and in their worshipping God together as one Body, and having a joint Share in the Benefits procured to them by Christ.

16. Q. How do you prove from Scripture that there is such a Communion of Saints ?

A. From Eph. iv. 4, 5. *There is one Body, and one Spirit, even as ye are called in one Hope of your Calling ; one Lord, one Faith, one Baptism.*

Acts ii. 42. *They continued steadfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayer.*

17. Q. What is the second Privilege which belongs to the Members of Christ's Church ?

A. Forgiveness of Sins.

18. Q. What is Sin ?

A. Sin is the Transgression of the Law of God ; whether by our omitting to do what that required us to have done, or by our doing any Thing contrary to its Commands.

19. Q. What is the Punishment naturally due to Sin ?

A. The Punishment or Wages of Sin is Death, both Temporal and Eternal.

20. Q. Wherein then does the Forgiveness of Sin consist ?

A. It is God's remitting or not inflicting the Punishment which is naturally due to those that commit it.

21. Q. For whose Sake, or upon what Account, does God remit this Punishment due to Sin ?

A. It is for the Sake of Jesus Christ, our Saviour, who merited this Benefit of Forgiveness of Sin for us, by suffering Death in our stead.

22. Q. How do you prove that Christ obtained this Benefit for us by his Death and Passion ?

A. From 2 Cor. v. 19. *God was in Christ, reconciling the World unto himself, not imputing their Trespasses unto them.*

Eph. i. 7. *In whom we have Redemption through his Blood, the Forgiveness of Sins.*

23. Q.

23. Q. But are there no Conditions required on our Parts, to entitle us to this Benefit of having our Sins forgiven?

A. Yes; Faith and Repentance.

24. Q. How do you prove from Scripture, that they are required in order to Forgiveness of Sin?

A. From Acts xxvi. 18. *That they may receive Forgiveness of Sins by Faith that is in me.*

And, Acts iii. 19.—*And be converted, that your Sins may be blotted out.*

25. Q. Is this Privilege peculiar to the Church of Christ?

A. So the Scripture tells us: *There being no other Name under Heaven given among Men by which we must be saved, but only that of the Lord Jesus.* Acts iv. 12.

26. Q. What is the third Privilege belonging to the Church?

A. The Resurrection of the Body.

27. Q. What do you mean by the Resurrection of the Body?

A. I mean, that the Bodies of all those who are dead, or shall die, shall at the End of the World, when Christ comes to Judgment, be raised out of their Graves, and united again to their Souls.

28. Q. How do you prove this?

A. From John v. 28, 29. *The Hour is coming, in the which all that are in the Graves shall hear his Voice, and shall come forth.*

29. Q. Shall these same Bodies, with which we die, be raised and united to our Souls?

A. Yes, the same Bodies, but they shall be rendered Incorruptible and Glorious.

30. Q. How do you prove this from Scripture?

A. From 1 Cor. xv. 42. *It is sown in Corruption, it is raised in Incorruption; it is sown in Dishonour, it is raised in Glory.*

31. Q. But since all are to be raised, how is this a Privilege of Christ's holy Catholick Church?

A. Tho' all are to be raised, yet to be raised, and at the same Time qualified for the Enjoyment of an Everlasting Felicity, is the peculiar Privilege of Christ's holy Church.

32. Q. What is the fourth Privilege of the Church?

A. Life Everlasting.

33. Q. What do you mean by the Life Everlasting?

A. I mean that the Righteous, or true Members of Christ's Church, shall after the Resurrection enter upon an Eternal State of Happiness, both in Body and Soul.

34. Q. How is this proved from Scripture?

A. 1 John

A. 1 John v. 11. *This is the Record, that God hath given to us Eternal Life; and this Life is in his Son.*

John x. 28. *I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand.*

35. Q. Well, but since the Wicked as well as the Righteous shall be raised to an Eternal State, what will be their Portion in that State?

A. They shall be banished from God's Sight, so as never to behold the Glory of his Majesty; and shall be cast into outer Darkness, to be tormented for ever and ever with the Devil and his Angels.

36. Q. How is this proved from Scripture?

A. Matt. xxv. 41. *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.*

2 Thess. i. 7, 8, 9. *The Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.*

37. Q. Why do you say *Amen* at the End of the Creed?

A. To express my stedfast Belief of all and every Part of it, and to shew my Desire and Resolution to frame my Life and Conversation according to such Belief.

P A R T III.

The C H R I S T I A N ' S O B E D I E N C E.

S E C T. VI.

Of the TEN COMMANDMENTS; particularly, of our Duty towards GOD, contained in the four first Commandments.

1. Q. **W**HAT was the third Thing that was promised in Your Name at your Baptism?

A. That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

II. Q. You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments; tell me how many there be?

A. Ten.

3. Q.

III. Q. Which be they i

A. The same which God spake in the twentieth Chapter of Exodus, saying, *I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.*

4. Q. What do you call this?

A. I call it a Preface or Introduction to the Commandments.

5. Q. What do you learn from this Preface?

A. I learn God's Right to command, and my Obligation to obey.

6. Q. What Proof have you that Christ has confirm'd these Commandments?

A. From Matt. xix. 17. *If thou wilt enter into Life, keep the Commandments.*

Rom. vii. 12. *The law is holy, and the Commandment holy, and just, and good.*

7. Q. How is it that you are to keep these Commandments?

A. I must observe all of them, as they fall in my Way, make them my Practice, and that as long as I live.

8. Q. If the Commandments are Ten, how are they said to be Two, by our Saviour, Matt. xxii. 40?

A. They are two, as they are divided into two Tables, of Love to God, and our Neighbour.

9. Q. How many Commandments belong to the first Table, or respect our Love to God?

A. The first four: And the six last relate to our Neighbour.

X. Q. What is the first Commandment?

A. *Thou shalt have none other Gods but me.*

11. Q. What is the full Import or Meaning of this first Commandment?

A. That we should have the Lord for our God: And that we should have no other besides him.

12. Q. What is it to have the Lord for our God?

A. It is first to think of him, and then to worship him and serve him as God.

13. Q. How ought we to think of God?

A. As of an Almighty Being; the Maker and Preserver of all Things: And our most gracious Father, in and through his Son Jesus Christ our Lord.

14. Q. How ought we to worship God?

A. With all the Powers both of our Souls and Bodies; in publick and in private, according to all that he has required in his holy Gospel.

15. Q. What is the other Thing proposed to us in this Commandment?

A. Not

A. Not to have any other besides the Lord for our God.

16. Q. How many Ways may Men have others for their God, besides the Lord?

A. By thinking of them as God; and by worshipping and serving them as such.

17. Q. What do you then suppose to be the full Meaning of this second Part of the first Commandment?

A. That we should neither believe in, account of, or worship any other as God, besides the Lord; whether it be by forsaking him, and falling off altogether into Idolatry; or by giving the Honour of God to any other Being together with him.

XVIII. Q. What is the second Commandment?

A. Thou shalt not make to Thyself any graven Image, nor the likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and show Mercy unto Thousands in them that love me, and keep my Commandments.

19. Q. How does this Commandment differ from the first?

A. The Design of the first was to prevent us from giving divine Honour to any besides the true God: The Design of this is to direct us in a Manner of worshipping him, that so we may do it suitably to his Nature.

20. Q. What is the Import of this Commandment?

A. It is this; that we must not make any Image, or Picture of God; nor must we make the Likeness, or Image of any other Being, with a Design to bow down to, that is, to honour and worship it.

21. Q. Do you think it utterly unlawful, to make any Image at all of God?

A. It is certainly unlawful; as being highly dishonourable to the Infinite Nature and Majesty of God.

22. Q. How is it dishonourable to God to represent him by Image?

A. Because it would teach us to have mean and low Notions of that incomprehensible Being.

23. Q. What is the Duty required of us in this Commandment?

A. To worship God after a Manner suitable to his Nature.¹

24. Q. How is it that you are to worship him?

A. As

A. As God is a Spirit, they that worship him, must worship him in Spirit and in Truth; that is to say, with Sincerity, Love and Purity of Heart. John iv. 24.

25. Q. How has God enforced these Commandments?

A. He has done it by declaring that he is a jealous God.

26. Q. How is God said to be a jealous God?

A. He is jealous for our Sakes, lest, by giving his Honour to others, our Notions should become corrupt, and we from thence should be given over to a reprobate Mind. Rom. i. 28.

27. Q. What was the Effect of this Divine Jealousy?

A. With Respect to the Jews, it was that God threatened them, if they were guilty of this Sin of Idolatry, to deliver them up into the Hands of their Enemies, who would oppress both them and their Children after them; but if they continued firm in his Worship, he would bless them and their Posterity with Plenty and Prosperity all their Days.

28. Q. How does it relate to us now?

A. It teaches us how odious this Sin of Idolatry is in the Sight of God; and that he will certainly punish it with the utmost Severity, it may be, in this Life, but without Doubt in the Life to come.

29. Q. What do you learn farther from the latter Part of this Commandment?

A. I learn how much more God delights in Blessing than in Punishing.

XXX. Q. What is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

31. Q. What is the Design of this Commandment?

A. To secure that Honour we ought to pay to God, by a reverent Esteem of whatsoever relates to him.

32. Q. What do you mean by the Name of God?

A. I understand thereby God himself, and whatever has any immediate Relation to him.

33. Q. When will we be accounted to take God's Name in vain?

A. When we make mention of God, or of any Thing which belongs to him, rashly, and irreverently; in a Way not suitable to his Divine Honour, nor to his Authority over us.

34. Q. Upon what Occasion especially may God's Name be made use of?

A. Par

A. Particularly on these two : in Swearing and Praying ; and in both these it may be taken in vain.

35. *Q.* How may we take God's Name in vain, by using it in Swearing ?

A. 1st, When we swear falsely, by asserting of what is untrue. 2^{dly}, When we swear needlessly, without sufficient Occasion to justify an Oath. 3^{dly}, When we swear rashly, without due Consideration, especially in Promises. And 4^{thly}, When we swear irreverently, without due Regard to the Honour of God's Name.

36. *Q.* What think you then of Swearing by the Name of any Creature ?

A. I think it highly sinful ; as giving that Honour to the Creature, which is only due to the Creator.

37. *Q.* When do we take God's Name in vain in Praying ?

A. When we pray without minding what we are about : When we pray for such Things as we ought not to pray for.

38. *Q.* Are there not other Ways of taking God's Name in vain besides these hitherto spoken of ?

A. There are several other Ways : By profane Cursing—By any light or unfitting Use of God's Name in common Conversation—By blaspheming or speaking reproachfully of God, or his Religion—By ridiculing or abusing his Word, or Ministers—By an irreverent Behaviour in his Service.

39. *Q.* What then is the Duty required in this Commandment ?

A. 'Tis to use God's holy Name with Reverence in Oaths, Promises, Discourse and Worship : As also to shew a due Respect to God's Word, and to other Things that have any immediate Relation to him and his Service.

40. *Q.* How has God threatned to punish those who break this Commandment ?

A. The Lord will not hold him guiltless that taketh his Name in vain.

41. *Q.* What do you understand thereby ?

A. That he will not suffer such Sinners to go unpunished, either in this Life, or in the other.

XLII. *Q.* What is the fourth Commandment ?

A. Remember that thou keep holy the Sabbath Day : Six Days shalt thou labour, and do all that thou hast to do ; but the seventh Day is the Sabbath of the Lord thy God : In it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man Servant, and thy Maid Servant, thy Cattle, and the Stranger that is within thy Gates : For in six Days the Lord

made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day. Wherefore the Lord blessed the seventh Day, and hallowed it.

43. Q. How does this Commandment differ from the former?

A. The three first Commandments direct us whom we are to worship, and in what Manner: The fourth appoints a particular Time for that Purpose.

44. Q. What do you mean by the Sabbath Day?

A. I mean a Day of Rest after six of Work and Labour.

45. Q. Wherefore did God establish a seventh Day of Rest after six of Work and Labour?

A. In Memory of his having created the World in six Days; and resting or ceasing from creating on the seventh.

46. Q. What farther Design had God in appointing this Day?

A. Not barely to keep up thereby the Memory of his being the Creator of the World; but also to engage Mankind solemnly to acknowledge, and worship him as such.

47. Q. Since God is said to have rested from the Work of Creation on the seventh Day, does not that suppose that this Work was some Labour to him?

A. No, the Meaning is not, as if the foregoing Work had been any Labour to the Almighty; but merely that the Work was then complete, and needed no farther Addition: It being equally miraculous to work it in six Days as in one Moment.

48. Q. What is meant by God's hallowing the seventh Day?

A. 'Tis his setting it apart for sacred Uses.

49. Q. What are those holy Uses which the Sabbath was set apart for?

A. It was set apart for the publick and private Worship of God.

50. Q. In what does the publick Worship of God consist?

A. It consists in Prayer, hearing the Word of God read and preached, in setting forth his Praise, and in receiving the Sacrament.

51. Q. Wherein does the private Worship of God consist?

A. It consists in Prayer, Reading, and Meditation on the Word and Works of God.

52. Q. Are there any other good Works we are particularly to be employed in, on this Day?

A. Yes; in Works of Charity and Mercy, and in endeavouring to improve the Piety of others as well as our own.

53. Q. Is all bodily Labour forbidden to us upon this Day?

A. Yes; we are required to rest from all ordinary Employments

ments and Works of Gain ; needless Diversions, and all Things but Works of Necessity and Charity.

54. Q. What is forbidden by this Commandment ?

A. To neglect and profane the Sabbath : Not to employ it to the Honour and Service of God ; much more to spend it in Idleness, Pleasure and Sin.

55. Q. Is there any thing more required of us in order to the full Observance of this Commandment ?

A. This only ; that we be careful not only to sanctify the Sabbath Day ourselves, but to see that all who belong to us, do likewise.

56. Q. Why do Christians observe the first Day of the Week, and not the seventh ?

A. Because on the first Day of the Week Christ arose from the Dead and rested from the Work of our Redemption, which he compleated on that Day by his Resurrection.

57. Q. What Proof have you of this Practice of observing the first Day of the Week, as the Sabbath ?

A. From John xx. 19. *The same Day at Evening, being the first Day of the Week, when the Doors were shut, where the Disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.*

Acts. xx. 7. *Upon the first Day of the Week, when the Disciples came together to break Bread, Paul preached unto them.*

58. Q. Is not this sufficient Authority for us Christians to keep it on the first Day of the Week ?

A. Yes, this Example of the Apostles does sufficiently justify our keeping it so.

S E C T. VII.

Of our Duty towards our NEIGHBOUR, contained in the Six last Commandments.

I. Q. **W**HAT is the fifth Commandment ?

A. Honour thy Father and Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

2. Q. Wherein does this Commandment differ from the following ?

A. This respects our Duty to particular Persons only, the five following ones regard our Duty to all Mankind, whom we are to consider as our Neighbours.

3. Q. Is there no other observable Difference ?

A. Yes ; this secures the good Order and Peace of the World ; the five last secure the Life, the Property, the Reputation or good Name of all Men.

4. Q. What is the full Extent of this Commandment ?

A. It extends not only to our natural Parents, but to all Sorts of Persons, who are in any respect our Superiors.

5. Q. What Duties do you think it particularly includes ?

A. I think it includes our Duties to our natural Parents first, and then the Duties of Subjects towards those who are in any Authority over them ; — of ordinary Christians towards their Ministers ; — of Servants towards their Masters ; — of those who are in a lower Degree, towards such as are in a higher State and Dignity.

6. Q. Does not this Commandment then require some Return of Duty from those who are thus to be honoured ?

A. Yes ; in the Equity of it, it certainly does.

7. Q. What are the particular Duties which are required of Children towards their Parents ?

A To make them suitable Returns of Love and Affection : To obey their Orders : To bear with their Infirmitiess : To submit to their Correction : To comfort and support them in their reasonable Necessities ; and always to promote their Welfare.

8. Q. What Return of Duty ought Parents to make to their Children ?

A. They are required by this Commandment to love, support, instruct, and be gentle towards their Children.

9. Q. What is the Duty of Subjects towards those whom God has set in Authority over them ?

A. To submit to their Laws in all Things not contrary to the Law of God ; to live quietly under their Government, and to do all they can to support it.

10. Q. What is the Duty of the Magistrate, towards his People ?

A. To rule them with Gentleness and Moderation ; but especially with exact Justice and Equity, and to take Care to maintain Peace and true Religion among them.

11. Q. What is the Duty of ordinary Christians towards their Ministers ?

A. Willingness to hear and be instructed by them, and to observe and practise whatever they can shew to be the Will of God.

12. Q. How ought Ministers or Teachers to behave themselves towards them who are committed to their Charge ?

A. They are to be faithful and diligent in Teaching, and in Exhortation, as being Examples to the Flock, but not to assume Power over the Consciences of Men.

13. Q. What is the Duty of Servants towards their Masters ?

A. They are to be diligent and industrious, honest and faithful in their Service, and submit to them in all Things reasonable.

14. Q. How ought Masters to behave themselves towards their Servants ?

A. They are not to exact Service of them rigorously, but with Mildness ; and also to have a due Regard to their Souls as well as Bodies, by allowing them a sufficient Time for the Care of them.

15. Q. What Duty is here owing in general from Inferiors to Superiors ?

A. Towards all Superiors in every Kind and Degree there is due, especially from young Persons, a decent and respectful Behaviour.

16. Q. What is the Duty of Superiors towards Inferiors in any kind ?

A. Not to behave themselves arrogantly or proudly towards them ; nor to despise them upon Account of their meannesses.

17. Q. Is there no other Duty required of them ?

A. Yes ; it is their Duty to be Charitable out of what God hath given them, to those who are in Need.

18. Q. What Encouragement has God given us, to make us more careful to observe this Commandment ?

A. *That thy Days may be long in the Land which the Lord thy God giveth thee.*

19. Q. What is the Meaning of this Exhortation ?

A. It is a Promise given to the Israelites of long Life, in that Land to which God was then leading them by the Hand of Moses, if they should honour their Father and Mother.

20. Q. What Encouragement does this give to us now ?

A. It gives us Reason to think, that the Observance of this Commandment shall not only promote our present Peace, but be a good Means to procure us an everlasting Inheritance in the heavenly Canaan, or Kingdom of Heaven.

XXI. Q. What is the sixth Commandment ?

A. *Thou shalt do no Murder.*

22. Q. What is Murder ?

A. It is the wilful and unlawful taking away the Life of any one, by what Way or Means soever it be done.

23. Q. Is not all killing Murder ?

A. No, that only is Murder, which is wilful and unlawful.

24. Q. Why must it be wilful and unlawful to make it Murder ?

G 3.

A. Because

A. Because killing any one by Chance, or in Self-defence, or taking away the Life of an Offender by a lawful Magistrate, are not to be accounted Murder.

25. Q. Do not you think Self-Murder to be forbid by this Commandment ?

A. Yes; I think so: no Man having a Right to take away his own Life more than that of another.

26. Q. Is there nothing else, besides Murder, forbid by this Commandment ?

A. Yes, much more; namely, all Variance, Hatred, Envy, Revenge, Evil speaking, Quarrelling; all rash and immoderate Anger; and whatsoever tends towards Murder, or may be likely to end in it.

27. Q. What are the Duties this Commandment requires of us ?

A. To do all we can for the Safety and Preservation both of our own and our Neighbours Lives; whether it be by assisting them with our Advice, our Money, and our Service; or by promoting Love, Peace, and good Will among Men.

XXVIII. Q. What is the seventh Commandment ?

A. *Thou shalt not commit Adultery.*

29. Q. What is Adultery ?

A. It is a defiling our Neighbour's Wife.

30. Q. What do you take to be farther forbidden by Virtue of this Commandment ?

A. Fornication, or defiling of an unmarried Person, Uncleanliness of every kind, even in Thought or Desire, all lewd Conversation, Wantonness of Behaviour, all Excess of Meat and Drink, Sleep or Clothing, or whatever may be likely to lead us to that Sin.

31. Q. What is required in this Commandment ?

A. Carefully to avoid all Temptations; to be modest in our Thoughts, Words, and Behaviour; and to be constantly employed in some good Thing.

XXXII. Q. What is the eighth Commandment ?

A. *Thou shalt not Steal.*

33. Q. What is forbidden in this Commandment ?

A. The taking away or detaining from another by Force or Deceit that which is his Right.

34. Q. What do you think more particularly to be forbidden by this Commandment ?

A. Besides downright Robbery and Stealing; I take to be forbidden, 1st, Extortion or unjust Gain. 2^{dly}, Not paying just Debts, or withholding Wages due to Hirelings. 3^{dly}, All Cheating

Cheating in our Dealings, by false Weights and Measures, and by fair Words. And, 4tly, All Uncharitableness to the Poor.

35. Q. Cannot one break this Commandment without being actually guilty of some of these Things ?

A. Yes ; by advising or helping others in any of these Crimes.

36. Q. What are the Duties which this Commandment requires of us ?

A. To be fair and upright in all our Dealings : To make Restitution, if we have any Way wronged another : To be free and charitable to the Poor : To have a lawful Calling, and be diligent in it.

XXXVII. Q. What is the ninth Commandment ?

A. *Thou shalt not bear false Witness against thy Neighbour.*

38. Q. What do you here understand by bearing false Witness ?

A. The false accusing of, or witnessing against him in Judgment, which includes both Perjury and Lying.

39. Q. Is there any thing else forbidden in this Commandment ?

A. Yes ; there is : all Sorts of Calumny, and Evil Speaking against any one, whether it be in or out of Judgment.

40. Q. What do you mean by Calumny ?

A. A Reproach falsely raised upon, and reported against an innocent Person.

41. Q. What do you mean by Evil Speaking ?

A. I understand the relating what has been told us as true of any Person, not with any good Design ; but with an Intention to defame him, or only in the common way of Discourse.

42. Q. Is there any thing more forbidden in this Commandment ?

A. Yes ; all Tale bearing, rash Speaking and Censuring, and all encouraging of evil Speakers.

43. Q. What is required of us by this Commandment ?

A. To be very careful in speaking Truth of our Neighbour : To be charitable both in what we hear and say of others ; and to vindicate them when wronged.

XLIV. Q. What is the tenth Commandment ?

A. *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.*

45. Q. What do you take to be the Design of this Commandment ?

G 4 A. It

A. It is not so much designed to forbid any one Vice, as to secure the Observance of all the foregoing Commandments.

46. Q. What is the Sin here forbidden ?

A. The unlawful Desire of what is another Man's.

47. Q. When is such a Desire unlawful ?

A. When it puts Men upon any deliberate Thoughts and Contrivances to defraud or incroach upon their Neighbours.

48. Q. What do you take to be farther forbidden by this Commandment ?

A. Envy at what we see others enjoy.

49. Q. Why do you take Envy to be forbidden by it ?

A. Because it is a perpetual Temptation to do Things that may be injurious to the Persons envied.

50. Q. What is the Duty required in this Commandment ?

A. Contentment with our Condition, whatsoever it be ; so as neither to murmur against God, nor to envy our Neighbour, upon the Account of any Thing which he possesses.

L1. Q. What dost thou chiefly learn by these Commandments ?

A. I learn two Things : My Duty towards God, and my Duty towards my Neighbour.

LII. Q. What is thy Duty towards God ?

A. My Duty towards God, is to believe in him, to fear him, and to love him with all my Heart, and with all my Mind, with all my Soul, and with all my Strength ; to worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his holy Name and his Word ; and to serve him truly all the Days of my Life.

LIII. Q. What is thy Duty towards thy Neighbour ?

A. My Duty towards my Neighbour is to love him as myself, and to do to all Men as I would they should do unto me : To love, honour, and succour my Father and Mother ; to honour and obey the King, and all that are put in Authority under him ; to submit myself to all my Governors, Teachers, spiritual Pastors and Masters ; to order myself lowly and reverently to all my Betters ; to hurt no Body by Word or Deed ; to be true and just in all my Dealings ; to bear no Malice nor Hatred in my Heart ; to keep my Hands from Picking and Stealing ; and my Tongue from Evil speaking, Lying and Slandering ; to keep my Body in Temperance, Soborness, and Chastity ; not to covet nor desire other Mens Goods ; but to learn and labour truly to get mine own Living, and to do my Duty in that State of Life, unto which it shall please God to call me.

P A R T IV.

The C H R I S T I A N P R A Y E R.

S E C T . VIII.

Of the L O R D ' S P R A Y E R .

1. Q **W**E have now gone through the several Parts of that Duty, which God requires of us; and which our Godfathers and Godmothers promised at our Baptism, that we should fulfil: Is there any Thing yet remaining necessary to be known, in order to our Salvation?

A. Yes; for though those Things duly observed were sufficient to save us, yet our Catechism teaches in the next Question, that we are not able to do these Things of ourselves, nor to walk in the Commandments of God, as they have been now explained, and to serve him, without his special Grace or Assistance, which we must therefore learn at all Times to call for by diligent Prayer.

2. Q. What do you mean by Prayer?

A. I mean in general a religious Calling upon, or lifting up of our Hearts to God; with a full Belief of his infinite Knowledge and Power, whereby he is able to supply all our Wants; and of his gracious Goodness towards us through Jesus Christ, he is always willing so to do.

3. Q. Whence do you learn, that Prayer is a Means of obtaining God's special Grace, to enable you to live according to his Commandments?

A. From Luke xi. 9. *Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you.*

4. Q. When are we to pray to God to obtain his Grace?

A. The foregoing Question of the Catechism tells us it must be at all Times, that is, upon all suitable and fitting Occasions, and as often as our Circumstances of Life will permit us.

5. Q. In what manner are we to pray for it?

A. It must be with Diligence, that is, with Faith, Zeal and Attention, meekly kneeling upon our Knees, when we do it.

6. Q. Is this of Prayer the only Means of obtaining God's Grace?

A. No; it is to be had in and by a right Use of the Sacraments likewise; and therefore our Church Catechism wisely takes Notice of Prayer and the Sacraments immediately after the Commandments.

7. Q. Is this Grace of God necessary for no other End but to help us to observe the Commandments of God?

A. Yes; it is necessary to enlighten our Understandings in spiritual Matters; to regulate and govern our sinful Inclinations, and to enable us to believe, as well as to do, according to God's good Pleasure.

8. Q. Does not this then make it necessary to the Performance of whatever our Godfathers and Godmothers promised for us at our Baptism?

A. Yes; and doubtless the Grace of God is necessary towards our renouncing the Devil and all his Works, the Pomp and Vanities of this wicked World, and all the sinful Lusts of the Flesh, as well as to help us in believing all the Articles of the Christian Faith, as explained in the Creed; and keeping God's holy Will and Commandments, as explained in the Ten Commandments.

9. Q. Is not Prayer then of absolute Necessity in all the Parts of our Baptismal Covenant?

A. Yes, certainly it is; because without it we cannot obtain God's Grace, and without God's Grace we cannot perform any Part of that Covenant.

X. Q. You have well explained the great Usefulness of Prayer, and the Reason why it follows in this Part of the Catechism: Now say the Lord's Prayer.

A. Our Father which art in Heaven, hallowed be thy Name: thy Kingdom come; thy Will be done in Earth, as it is in Heaven; give us this Day our daily Bread; and forgive us our Trespasses, as we forgive them that trespass against us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

11. Q. Why do you call this the Lord's Prayer?

A. Because our Lord Jesus Christ was the Author or Composer of it.

12. Q. How does it appear, that we are directed to use this Prayer?

A. From Matt. vi. 9. After this Manner pray ye. Luke xi. 2. When ye pray, say, Our Father, &c.

XIII. Q. What desirest thou of God in this Prayer?

A. I desire my Lord God, our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all People, that we may worship him, serve him, and obey him, as we ought to do; and I pray unto God, that he will send us all Things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that

that it will please him to save and defend us in all Dangers, ghostly and bodily; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death: And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ; and therefore I say Amen, So be it.

14. Q. What do you observe in general from this Form of our Lord's, which ought to be a Pattern to us in all our Prayers?

A. I learn in general, that our Prayers ought to be short and pertinent; that we should pray for others as well as ourselves; and that we may pray for the Necessaries of this Life; but that our main Concern in our Prayers should be after the Things of another.

15. Q. What are the general Parts of this Prayer?

A. They are Three; namely, the Preface, the Petitions, and the Doxology or Conclusion.

16. Q. What is the Preface?

A. *Our Father which art in Heaven.*

17. Q. Wherefore did our Saviour begin this Prayer with calling God, our Father?

A. To teach us that all our Hopes of being heard or accepted by God, is entirely owing to his being our Father, in, and through his Son Jesus Christ.

18. Q. How do you prove from Scripture, that we cannot expect to be heard by God but in and through Jesus Christ?

A. From John xiv. 6. *No Man cometh unto the Father but by me.*

John xv. 16. *Verily, verily, I say unto you; whatsoever ye shall ask of the Father in my Name, he will give it you.*

19. Q. What do you learn more from God's being called our Father?

A. That we are therefore to approach him with an humble Confidence of being kindly received.

20. Q. But what do you learn from his being in Heaven?

A. I learn how vastly different this Father is from our earthly Parents; that he knows the very Secrets of our Hearts; that he is all-powerful and glorious; and we are therefore to pray to him with Reverence and godly Fear.

21. Q. How is our Father said to be in Heaven, since he is every where?

A. Because though he is indeed every where, yet his Glory appears most eminently to the Blessed in Heaven.

22. Q. Why are we taught to say *Our Father* and not *My Father*?

A. To

A. To encrease our Charity: That by looking upon God as the common Father of all Christians, and ourselves as Brethren in Christ Jesus; we may love and pray for each other as such.

23. Q. How many Petitions are contained in the Lord's Prayer?

A. Six; the three first of which respect God's Glory; and the three last respect our own Wants.

24. Q. What is the first of these Petitions?

A. *Hallowed be thy Name.*

25. Q. Why did Christ begin his Prayer, with this Petition or Desire?

A. To teach us that as a right Sense of God is the Root of all Religion, his Glory should therefore be the first Thing in all our Prayers.

26. Q. What is here meant by the Name of God?

A. God himself; and whatsoever does in any wise relate to him.

27. Q. What is meant by hallowing?

A. Having a Person or Thing in high Reverence and Esteem.

28. Q. What then do you pray for in this Petition?

A. I pray that such a just Sense of, and Reverence for God may be formed in me and in all Men, that we may always promote the Honour of his Name, by an holy Life and Conversation.

29. Q. What is the second Petition of this Prayer?

A. *Thy Kingdom come.*

30. Q. What do you mean by God's Kingdom?

A. I understand God's Government, both with Respect to his Church or People here on Earth, and also with Respect to his Kingdom of Glory hereafter.

31. Q. What do you ask of God in this Petition?

A. That he would enlarge the Number of the true and faithful Servants of Jesus Christ, by planting the Gospel where it is not, and establishing Holiness where it is; and that he would make haste to reward us all with everlasting Glory.

32. Q. What is the third Petition of this Prayer?

A. *Thy Will be done in Earth as it is in Heaven.*

33. Q. What do you mean by the Will of God?

A. I mean as well the Dispensations or Appointments of his Providence, as the Rules which he has set us in his written Word to live by.

34. Q. What then do you pray for in this Petition?

A. That God by his Grace may dispose the Hearts of all his Subjects to a cheerful Obedience to his Laws, and Submission

to

to his Will and Direction, and to a Performance of their Duty in that State of Life in which his Providence has placed them.

35. Q. But why is this added, *as it is in Heaven?*

A. To teach us that we are to do our Duty and obey God's Will and Appointments with a Cheerfulness, Readiness and Constancy, resembling, as far as may be, that of the Saints and Angels in Heaven.

36. Q. What is the fourth Petition?

A. *Give us this Day our daily Bread.*

37. Q. What do you pray for in this Petition?

A. All that is every Day necessary or convenient for the Health and Support of our Bodies, and for the Good of our Souls.

38. Q. Why is the Sustenance of the present Life expressed by the Word Bread?

A. Because, it being the chief and most useful of all Provision, is commonly used in Scripture, to signify or represent every Thing necessary for Nourishment.

39. Q. Why do we every Day pray, *give us this Day our daily Bread?*

A. To shew the Moderation of our Desires after these earthly Things; and that our daily Dependance for them is on God's Providence; without any anxious Care for the Time to come.

40. Q. Is it not lawful for a Man to provide for himself more of the Necessaries of this Life, than what will suffice him for one Day?

A. Yes, provided he does it with due Moderation, having his whole Dependance still upon God and his Blessing.

41. Q. What is the fifth Petition?

A. *Forgive us our Trespasses, as we forgive them that trespass against us.*

42. Q. What do you mean by Trespasses?

A. I mean in general Sins of any Kind.

43. Q. What then do we particularly desire when we pray to have our Trespasses forgiven?

A. We desire that God would do away all our Sins, of what Nature or Quality soever they be; that he would wash away the Guilt, and remit the Punishment of them.

44. Q. Upon what Condition do you here beg the Forgiveness of your Trespasses.

A. Upon Condition that we forgive them that trespass against us, that is, that we freely, readily and heartily forgive, pray for, and desire to be reconciled to all Men, who offend against us and injure us; and this, how much or how often soever they offend.

45. Q. Is this Condition so necessary, that without it we cannot obtain Pardon of our own Offences against God ?

A. This we learn from Christ himself, Matt. vi. 15. *If ye forgive not Men their Trespasses, neither will your Father forgive your Trespasses.*

46. Q. Why do you take this Condition to be particularly mentioned here, since it is certain there are others required of us in order to obtain Pardon of our Sins ?

A. I think it may be mentioned principally to shew how unreasonable it is in those to be full of Hatred and Revenge among themselves, whom God hath forgiven through the Redemption of Christ ; and how ill it becomes us to be rigorous in exacting of our Brethren an hundred Pence, when we are asking of God the Forgiveness of ten thousand Talents.

47. Q. What is the sixth and last Petition of this Prayer ?

A. *And lead us not into Temptation, but deliver us from Evil.*

48. Q. What do you mean by Temptation ?

A. Temptation in general signifies nothing but Trial ; but it here signifies such a Trial, as is designed to seduce, or lead us into Sin.

49. Q. How may such Temptations be offered to us, or thrown in our Way ?

A. They may be offered by the Devil, by the World, and the ill Examples that are in it ; by some outward Calamities and Accidents, or by our own Lusts.

50. Q. When may God be said to lead us into Temptation ?

A. Either when he permits such Temptations or Inducements to Sin to be laid before us ; or when he leaves us to ourselves to struggle with such as he has for some good Reasons allowed us to fall into.

51. Q. What is the Evil you pray to be delivered from ?

A. The Evil One, or the Devil, that great Tempter to Sin ; the evil World, and all its Allurements ; and in general, the Evil of Sin, and of Misery.

52. Q. What then do you request of God in this Petition ?

A. I pray that God will not try me above my Strength, nor suffer the Devil, the World, or the Flesh, to do it ; but that he would either keep me from such Temptations, or carry me with Innocence and Integrity through them, so that I may not be led into Sin by them.

53. Q. Why is this Request made here ?

A. Because having prayed for Pardon for our past Offences in the foregoing Petition, it is but reasonable we should beg of God to enable us to keep out of the Way of Temptation, and not suffer us to fall again into the Sins we have repented of.

54. Q. What does the last Part of the Prayer consist of ?

A. A Doxology or Conclusion: *For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.*

55. Q. What do you mean by a Doxology ?

A. A Form of giving Honour, Glory, and Praise to God.

56. Q. Why was this Doxology added by our Saviour ?

A. To shew that in all the religious Service we pay to God, we ought to design his Glory.

57. Q. Was this added for no other End ?

A. Yes, it was added also to keep up in our Minds a due Sense of the Reason we have to pray to God for such Things as we have now considered, and to expect a suitable Return to them at his Hands.

58. Q. How does this Doxology shew that we ought to ask these Things of God ?

A. Very plainly : Because God is the Fountain of all Good: therefore he ought to be applied to by all his Creatures: Because his is the Power, he is able both to hear and to answere our Requests ; therefore of him it is most fit to desire whatsoever we stand in Need of: Because his is the Glory ; therefore to him ought we to make our Prayer, and not to any other.

59. Q. How does this Doxology encourage us to hope that we shall receive what we ask ?

A. Because we hereby profess to believe that he can grant what we desire ; and the Things we ask are so much for his own Glory, as well as our Advantage, that we ought not to doubt but that we shall receive them.

60. Q. After what Manner do we acknowledge these Excel- lencies to be in God ?

A. In a Manner beyond what they are or can be in any one besides : All others deriving their Authority, Power, and Glory from him.

61. Q. Why do you to this Doxology add, *for ever and ever* ?

A. To shew that these divine Perfections did always belong to God, and will always continue to belong, in this singular Manner, to him.

62. Q. What does *Amen* import ?

A. It denotes our Assent to the whole Prayer, with an earnest Desire of its Accomplishment, and it is as much as if we should say, May God of his Goodness grant what I have here prayed for ; and so I trust he will do of his Mercy towards me, through Jesus Christ our Saviour.

P A R T V.

The C H R I S T I A N S A C R A M E N T S.

S E C T . IX.

Of the Two SACRAMENTS; particularly of BAPTISM.

I. Q. **H**OW many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

2. Q. Why are the two Sacraments said to be generally, and not absolutely, necessary to Salvation?

A. They are said to be generally necessary, to shew, that no one can ordinarily be saved without them, but such as really have not an Opportunity or Capacity of being Partakers of them.

III. Q. What meanest thou by this Word Sacrament?

A. I mean an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof.

4. Q. What is the outward and visible Sign in both these Sacraments?

A. Water in Baptism; and Bread and Wine in the Lord's Supper.

5. Q. What is the inward and spiritual Grace, signified and conveyed by these Signs in each Sacrament?

A. The washing of Regeneration, or the New Birth, is signified by the Water in Baptism; and the Body and Blood of Christ, by the Bread and Wine in the Lord's Supper.

VI. Q. What (do you say) is the outward visible Sign, or Form in Baptism?

A. Water, wherein the Person is baptized, *in the Name of the Father, and of the Son, and of the Holy Ghost.*

7. Q. What is Baptism?

A. It is the Sacrament of our new and spiritual Birth: And the solemn Means of our Admission into Covenant with God; and thereby into the Communion of the Christian Church.

8. Q. How do you prove that Baptism was instituted or ordained by Christ himself?

A. From Matt. xxviii. 19. *Go ye and teach [make Disciples in] all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

IX. Q.

IX. Q. What is the inward and spiritual Grace, of this Sacrament?

A. A Death unto Sin, and a new Birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

10. Q. Are all Men by Nature born in Sin?

A. They are, ever since Sin entered into the World, by the Transgression of our first Parents, *Adam and Eve*.

11. Q. Are all Men by Nature Children of Wrath?

A. Being born in Sin, they must of Necessity be also Children of Wrath: Seeing all Sin is both hateful to God, and worthy of his Punishment.

12. Q. How do you prove that by Nature we are born in Sin, and the Children of Wrath?

A. From Eph. ii. 3. *We all were by Nature the Children of Wrath, even as others.*

Rom. v. 12. *By one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.*

13. Q. How are those who are baptized, made thereby Children of Grace?

A. As by Baptism they are taken into Covenant with God; are regenerated by the Holy Ghost, sanctified, and cleansed from their Sins; are entitled to God's Favour, and made Heirs of his heavenly Kingdom; and if they die before they commit Sin, they shall certainly be saved.

14. Q. Are all Persons who are baptized made Partakers of these Benefits?

A. They are all thereby put into a State of Salvation, and become Children of Grace; but if they do not take Care to fulfil their Promises made at Baptism, they then forfeit all these Blessings and Benefits.

15. Q. But pray what is it to die unto Sin?

A. It is to be changed from the Pollution of Sin, and to cease from it, as a dead Man does from the Actions of Life.

16. Q. What is it to live unto Righteousness?

A. It is to have a Change wrought in the Soul by receiving holy Dispositions from the Spirit of God, and an Ability to proceed in all Virtue and Godliness of Living.

17. Q. How do you prove that in Baptism there is a Death unto Sin, and a new Birth unto Righteousness?

A. From Rom. vi. 4. *We are buried with him by Baptism unto Death, that like as Christ was raised up from the Dead, by the Glory of the Father, even so we also should walk in Newness of Life.*

XVII. Q. What is required of Persons to be baptized ?

A. Repentance whereby they forsake Sin ; and Faith, whereby they steadfastly believe the Promises of God made to them in that Sacrament.

19. Q. What is Repentance ?

A. A hearty Sorrow for, and forsaking of Sin.

20. Q. How do you prove that Repentance is required of Persons to be baptized ?

A. From Acts ii. 38. *Repent and be baptized every one of you, in the Name of Jesus Christ, for the Remission of Sins.*

21. Q. Why do you take Repentance to be required in order to Baptism ?

A. Because Baptism, if duly received, washes away all Sin : And it appears from Scripture, that no Sins can be done away without our Repentance.

22. Q. What is the Faith which every one ought to bring to the Sacrament ?

A. A firm Belief of the Truth of the whole Christian Religion ; but more especially of all those Articles of it, which at his Baptism he professes his Belief of to the Church ?

23. Q. How do you prove that such Faith is required of Persons to be baptized ?

A. From Acts viii. 37. *If thou believest with all thy Heart, thou mayest be baptized.*

Acts ii. 41. *They that gladly received his Word were baptized.*

XXIV. Q. If such a Repentance, and such a Faith, be required of all who are baptized ; — Why then are Infants baptized, who by Reason of their tender Age cannot perform either of them ?

A. Because they promise them both [that is, both Faith and Repentance] by their Sureties ; which Promise, when they come to Age, themselves are bound to perform.

25. Q. Are actual Faith and Repentance necessary to Baptism ?

A. They are both necessary for Persons of riper Years ; but for Infants born of Christian Parents it is sufficient, that they be obliged to believe and repent as soon as they shall be capable of so doing.

26. Q. What is it then that entitles Infants born of Christian Parents, to enter into Covenant with God by Baptism without their Consent ?

A. As the Jewish Infants were entitled to Circumcision by their Parents being in Covenant, even so are the Infants of Christian Parents entitled to Baptism.

27. Q.

27. Q. How do you prove that the Jewish Infants were admitted into Covenant with God without any Consent of their own?

A. From Deut. xxix. 10, 11, 12. *Ye stand this Day all of you before the Lord your God; your Captains of your Tribes, your little Ones, that thou shouldest enter into Covenant with the Lord thy God.*

28. Q. How do you prove that Children of Christian Parents are capable of being admitted into the Gospel Covenant on God's Part, without their own Consent?

A. From Acts ii. 39. *The Promise is to you and to your Children.*

Matt. xix. 14. *Suffer little Children, and forbid them not to come unto me, for of such is the Kingdom of Heaven.*

29. Q. You say that your Sureties promised for your Performance of these Conditions; but how can any one be bound by another's Promise, made in his Name without his Knowledge or Consent?

A. Though no Obligation in this Case can arise from the Promise of another, yet he is so far bound by it as that if he fails of making good that Promise, he forfeits the Privileges to which he was thereupon admitted.

30. Q. What then will be the Case of those who do not fulfil the Promises made for them by their Sureties in Baptism?

A. They will certainly lose all those Blessings which God would otherwise have been obliged to bestow upon them.

S E C T. X.

Of the L O R D ' S S U P P E R.

1. Q. **W**HAT is the Second Sacrament of the New Testament?

A. The Sacrament of the Lord's Supper.

2. Q. How does this differ from the Sacrament of Baptism?

A. By Baptism we are initiated into the Profession of Christianity, and admitted to the Terms of the Christian Covenant: By the Lord's Supper we declare our Continuance in that Profession, and renew and confirm our Part in the Covenant of the Gospel.

3. Q. Why is it called the Lord's Supper?

A. Because it was both appointed by our Lord at Supper, immediately before his Death, and was designed to succeed in the Place of the Paschal Supper among the Jews.

IV. Q. Why was the Sacrament of the Lord's Supper ordained?

A. For

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

5. Q. What do you mean by a continual Remembrance ?

A. A Remembrance that is not to end at a certain Time, but is to be kept up by this Holy Sacrament to the very End of the World.

6. Q. How do you prove that the Sacrament of the Lord's Supper is to continue till Christ's second coming to judge the World ?

A. From 1 Cor. xi. 26. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.*

7. Q. Is there any Thing more intended by a continual Remembrance ?

A. Yes, there is ; that this Sacrament ought not to be celebrated as the Pasover was, once a Year : but frequently, so as to keep up a constant, lively Remembrance in our Minds of the Sacrifice of the Death of Christ.

8. Q. Why do you call it the Sacrifice of Christ's Death ?

A. Because Christ by his dying became a Sacrifice for the Sins of Mankind.

9. Q. How do you prove that Christ was a Sacrifice for Sin ?

A. From Hebrews ix. 26. *He put away Sin by the Sacrifice of himself.*

10. Q. Was it necessary that Christ should die, in order to his being such a Sacrifice ?

A. Yes, Death being the Punishment of Sin, he could no otherwise have freed us from Death, than by dying himself in our Stead.

11. Q. How do you prove this ?

A. From Heb. ix. 22. *Without Shedding of Blood there is no Remission of Sin.*

12. Q. What was then the Design of our Saviour in appointing this Sacrament ?

A. As a Means to make us frequently meditate upon his Love in thus dying for us, and to assure us of the mighty Benefits and Advantages which we receive thereby.

13. Q. How does this appear to be the End of this Appointment ?

A. From Luke xxii. 19. *This is my Body, which is given for you; This do in Remembrance of me.*

Matt. xxvi. 28. *This is my Blood of the New Testament, which is shed for many for the Remission of Sin.*

XIV. Q. You before said that in every Sacrament there must be

be two Parts, an Outward and Inward : — What is therefore the outward Part or Sign of the Lord's Supper ?

A. Bread and Wine, which the Lord hath commanded to be received.

15. Q. What Proof have you that the Lord hath commanded Bread and Wine to be received ?

A. From 1 Cor. xi. 23, 24, 25. *I have received of the Lord, that the Lord Jesus, the same Night in which he was betrayed, took Bread; and when he had given Thanks, he brake it, and said, Take, eat, this is my Body which is broken for you; this do in Remembrance of me: After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; this do ye, as oft as you drink it, in Remembrance of me.*

16. Q. Do you observe any Thing peculiar with respect to Bread and Wine, that they should be used as the outward Sign in this Sacrament ?

A. Yes ; I observe, that the breaking of the Bread is a very natural Resemblance of Christ's Body being broken for us ; and the pouring out of the Wine, a very apt Representation of the Shedding of his Blood.

XVII. Q. What is the inward Part, or Thing signified in this holy Sacrament ?

A. The Body and Blood of Christ, which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

18. Q. Does not the Bread and Wine remain the same after they are consecrated by the Priest as before ?

A. Yes, as to their Substance ; only they are altered as to their Use and Signification.

19. Q. If then they remain the same in Substance, how can they be said to be verily and indeed taken and received by the Faithful ?

A. Because by taking them worthily, that is, with Faith and Piety, as Figures and Representations of Christ's Body and Blood, we are thereby verily entitled to the Benefits purchased by Christ's Death.

20. Q. Are they then verily and indeed taken by every one, who eats and drinks them, or by the Faithful only ?

A. By the Faithful and Pious only, which shews that they are not verily and indeed taken as to their Substance, but as to their Effects, of which the Faithful can alone be truly and really Partakers.

21. Q. How do you prove that the Body and Blood of Christ

Christ are truly and really, as to their saving Effects, taken in the Lord's Supper ?

A. From John vi. 54. Who so eateth my Flesh and drinketh my Blood hath eternal Life.

XXII. Q. What are the Benefits which we receive thereby ?

A. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

23. Q. How does such a Receiving of this holy Sacrament strengthen our Souls ?

A. As it confirms to us God's Mercy in pardoning our past Sins, through the Sacrifice of Jesus Christ ; and as it strengthens us in the Discharge of our Duty for the future, and in the resisting of all Temptations.

24. Q. Does it strengthen us in any other Respect besides this ?

A. For being thus secured of a Part of Christ's Sacrifice for us : We are armed against all Doubts and Fears of our Salvation ; are strengthened against all Sufferings for Righteousness Sake, and against the Fear of Death itself.

25. Q. How do you prove that we derive such spiritual Strength and Nourishment from the partaking of this Sacrament ?

A. From John vi. 51. I am the living Bread which came down from Heaven : If any Man eat of this Bread he shall live for ever : And the Bread that I will give is my Flesh, which I will give for the Life of the World.

XXVI. Q. What is required of them who come to the Lord's Supper ?

A. To examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life ; have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death ; and to be in Charity with all Men.

27. Q. What do you mean by examining ourselves ?

A. I mean making a careful and diligent Search into our Lives and Actions ; that so we may find out, if possible, the true State of our Souls, in all those Points concerning which we are to examine ourselves ; at the same Time by earnest Prayer begging God's Blessing upon our Endeavours.

28. Q. How do you prove this Examination necessary ?

A. From 1 Cor. xi. 28. Let a Man examine himself ; and so let him eat of that Bread and drink of that Cup.

29. Q.

29. Q. What is the first Point concerning which we are to examine ourselves ?

A. Whether we repent us truly of our former Sins, stedfastly purposing to lead a new Life.

30. Q. How is it proved that we ought to repent ?

A. From 1 Cor. xi. 31. *If we would judge ourselves, we should not be judged.*

1 Cor. v. 8. *Let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth.*

31. Q. Why do you make Repentance necessary to the Receiving the Lord's Supper ?

A. Because it is impossible while we continue in our Sins, that we can receive any more Benefit from Christ's Death, or any other religious Acts of Devotion, than a Plant whose Root is withered, can from having its Branches watered.

32. Q. What is the next Thing we are to examine ourselves in before we come to the Holy Communion ?

A. Whether we have a lively Faith in God's Mercy through Christ.

33. Q. What Proof have you to shew the Necessity of this ?

A. From 2 Cor. xiii. 15. *Examine yourselves whether ye be in the Faith.*

Heb. x. 22. *Let us draw near with a true Heart in full Assurance of Faith.*

34. Q. What do you understand by the Faith that is here required of you ?

A. A stedfast Belief, that if we truly repent us of our Sins, God will most certainly forgive them : and particularly a full Confidence of the Efficacy of the Bread and Wine in this Sacrament, to convey to the worthy Receiver, the Remission of Sins, and all other Benefits of his Passion.

35. Q. Why is this Faith called lively ?

A. To shew that our Faith is then only profitable to our Salvation, when it is lively and active ; and works in us such a sincere Repentance of our past Sins, and such an Obedience to God's Commands, as our Saviour in his Gospel requires of us.

36. Q. Why is Faith made a necessary Condition towards our receiving the Lord's Supper worthily ?

A. Because as the Hope of Sinners is founded entirely upon the Mercies of God through the Merits of Christ ; and this Sacrament is a solemn Commemoration of Christ's assuring and sealing to us that Mercy by his Death : We cannot with any

Advantage

Advantage commemorate it, without a full Belief of the Efficacy of Christ's Death to obtain it for us.

37. Q. What is the next Point upon which we are to examine ourselves before we come to the Lord's Supper?

A. Whether we come to it with a thankful Remembrance of Christ's Death.

38. Q. What do you mean by having a thankful Remembrance of his Death?

A. I mean being duly sensible of the infinite Love of God, and Condescension of Jesus Christ, thereby declared to us: And a keeping up in our Minds a lively Memory of this his Death and Passion.

39. Q. Why is our Thankfulness necessary to the receiving the Lord's Supper?

A. Because it is a Sacrifice of Thanksgiving to God for our Redemption by Christ.

40. Q. What Proof have you for a thankful Remembrance of Christ's Death?

A. 1 Cor. vi. 20. *Ye are bought with a Price, therefore glorify God in your Body, and in your Spirit, which are God's.*

41. Q. What is the last Thing concerning which we are to examine ourselves?

A. Whether we are in Charity with all Men.

42. Q. How is it that we are to be in Charity with all Men?

A. We are freely to forgive whatsoever Injuries any may have done us, and to be ready to do them all the Kindness we can, and that as sincerely as if they had never offended us.

43. Q. What Proof have you of this Duty?

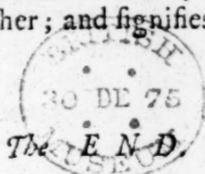
A. From 1 John iv. 11. *If God so loved us, we ought also to love one another.*

Eph. v. 2. *Walk in Love, as Christ also hath loved us, and hath given himself for us an Offering, and Sacrifice to God.*

Matt. v. 23, 24. *If thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy Way; first be reconciled to thy Brother, and then come and offer thy Gift.*

44. Q. Why is the being in Charity necessary to the Lord's Supper?

A. Because it is a Feast of Love, and a Communion of Christians one with another; and signifies the Conjunction in one Spiritual Body.



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